

# PRAMEYARATNASAMGRAHA

English Translation of “PrameyRatnaSamgrah”  
The book based on Prameyaratnārṇāva treatise of  
Shri Lālu Bhattji by Şri Sharad Goswāmi



श्रीवल्लभाधीशो जयति

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**Editors and Translators:**

Sharad Goswami  
Maitri Goswami

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# શ્રીવલ્લભાચાર્ય ટ્રસ્ટ

શ્રીવલ્લભાચાર્ય વિદ્યાપીઠ, કુલાભાઈ પાર્ક, હાલોલ, જિ.પંચમહાલ  
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ગ્રન્થ

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૫૮.તત્ત્વાર્થદીપનિબન્ધાન્તર્ગત શાસ્ત્રાર્થપ્રકરણમ્, (બ્રજભાષાટીકા) શ્રીવલ્લભાચાર્ય વિરચિત, પેપરબેક/હાર્ડબાઉન્ડ	૫૦/૭૦
૫૯.તત્ત્વાર્થદીપનિબન્ધાન્તર્ગત સર્વનિર્ણયપ્રકરણમ્ (બ્રજભાષાટીકા) શ્રીવલ્લભાચાર્ય વિરચિત, પેપરબેક/હાર્ડબાઉન્ડ	૮૦/૧૦૦
૬૦.વિવેકત્રયમ્, પ્રપञ्च-જીવ-મૂલરૂપ (સંસ્કૃત)	૧૦
૬૧.શ્રીપુરુષોત્તમગ્રન્થાવલી - ૫ (દશદિગન્તવિજયી ગો.શ્રીપુરુષોત્તમજી રચિત દ્રવ્યશુદ્ધિટીપિકા, ભક્તિમાર્ગીય અપરાધનિરૂપણવિવૃત્તિ તેમજ ઉત્સવપ્રતાન મૂળ ગ્રન્થો તેમજ તેનો વ્રજભાષા-હિન્દી-ગુજરાતી અનુવાદ)	૧૦૦
૬૨.શ્રીપુરુષોત્તમગ્રન્થાવલી - ૬ (દશદિગન્તવિજયી ગો.શ્રીપુરુષોત્તમજી રચિત ઉપનિષદો, ભગવદ્ગીતા તથા ન્યાસાદેશતાત્પર્ય ની સંસ્કૃત ટીકા)	૨૦૦
૬૩.ગૃહસેવા ઓર બ્રજલીલા(બ્રજભાષા)વ્યાખ્યાત: ગો.શ્રીશ્યામ મનોહરજી	નિ:શુલ્ક
૬૪.ભગવદ્ગીતાકા ભક્તિયોગ. વ્યાખ્યાત: ગો.શ્રીશ્યામ મનોહરજી	નિ:શુલ્ક
૬૫. સેવા : ઋતુ-ઉત્સવ-મનોરથ, વિવેચક : ગો.શ્રીશ્યામ મનોહરજી	નિ:શુલ્ક
૬૬. સેવાકૌમુદી (નવધાભક્તિ), હિન્દી,લેખક : શ્રીલાલભટ્ટજી, વ્યાખ્યાતા : ગો.શ્રીશ્યામ મનોહરજી	અપ્રાપ્ય-નિ:શુલ્ક
૬૭. બ્રહ્મવાદ (હિન્દી) લેખક : ગો.શ્રીશ્યામ મનોહરજી	નિ:શુલ્ક

### ઈતિહાસ

૬૮. આધુનિક ન્યાયપ્રણાલી અને પુષ્ટિમાર્ગીય સાધનાપ્રણાલી નો આપસી ટકરાવ, લે. : ગો. શ્રીશ્યામ મનોહરજી (ગુજરાતી)	નિ:શુલ્ક
૬૯. આધુનિક ન્યાયપ્રણાલી અને પુષ્ટિમાર્ગીય સાધનાપ્રણાલી નો આપસી ટકરાવ, લે. : ગો. શ્રીશ્યામ મનોહરજી (હિન્દી)	નિ:શુલ્ક
૭૦. શ્રીગોપીનાથપ્રભુચરણ; શ્રીગોપીનાથજીના વિષયમાં ઉપલબ્ધ (ચિત્રજી, હસ્તાક્ષર, પદ, ઈતિહાસ, રચના વગેરે) તમામ માલિતિનો સંગ્રહ.	૨૫

### સન્દર્ભ ગ્રન્થો

૭૧. પુષ્ટિવિધાનમ્ પાદાનુક્રમણિકા. શ્રીવલ્લભાચાર્ય-શ્રીગોપીનાથજી-શ્રીગુસાંઈજી	
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રચિત ૨૬ ગ્રન્થોની પાદાનુક્રમણિકા ૧૦  
૭૨. હમકું ઈતની સમજ ભલી. એક વાર વાંચવા જેવું. પ્રાચીન-અર્વાચીન-આધુનિક  
આચાર્યોના માર્મિક વચનામૃતોનો સચિત્ર સંગ્રહ. નિ:શુલ્ક

૭૩. Summary of Shuddhadvaita Vangmaya. લેખક : ગો.શરદ્  
(મુંબઈ યુનિવર્સિટીનો અભ્યાસ ગ્રન્થ) શ્રીમહાપ્રભુજી, શ્રીગોપીનાથજી તથા  
શ્રીગુસાંઈજીના ગ્રન્થોનો અંગ્રેજીમાં ટુંક પરિચય. ૧૫

**શ્રીભાગવતસુબોધિનીનું શ્રીનાનુલાલ ગાંધીએ કરેલ ભાષાન્તર:**

પ્રથમસ્કન્ધ

દ્વિતીયસ્કન્ધ

**ગોશાળા :** મહિલાબાગ પાસે, માંડવી-કચ્છ તથા શ્રીવલ્લભાચાર્ય વિદ્યાપીઠમાં, હાલોલ.

**જીર્ણોદ્ધાર :** શ્રીબાલકૃષ્ણજીના બેઠકજી. ગામ : વિંજાણ, તા.અબડાસા-કચ્છ

**શ્રીવલ્લભાચાર્ય વિદ્યાપીઠ :**

શ્રીવલ્લભાચાર્ય નગર, રેફરલ હોસ્પિટલ પાછળ, હાલોલ, જિ. પંચમહાલ.

અધ્યયનોપયોગી ગ્રન્થાલય, અધ્યયનકક્ષ, નિવાસ, ભોજન, અધ્યાપક વગેરે  
અત્યાવશ્યક સુવિધાઓથી સુસજ્જ.

**પુષ્ટિસ્વાધ્યાય :** અઠવાડીયાના લગભગ બધા દિવસ આબાલ-વૃદ્ધ બધા પુષ્ટિમાર્ગીઓ માટે  
સમ્પ્રદાયના મૂળ ગ્રન્થોનું અધ્યાપન વિદ્વાન્ આચાર્યવંશજો દ્વારા ટેલિફોનિક કોન્ફરન્સ  
માધ્યમથી કરવામાં આવે છે : વધુ માહિતિ માટે ફોન સંપર્ક : ૯૪૨૬૬૨૩૫૬૫

ગોસ્વામી શ્રીશ્યામ મનોહરજીદ્વારા સમ્પાદિત-પુનર્મુદ્રિત

## શુદ્ધાદ્વૈત પુષ્ટિભક્તિ સમ્પ્રદાયકે મૂલ સંસ્કૃત ગ્રન્થ

૧. સવ્યાખ્યષોડશગ્રન્થ

સંયુક્તપ્રકાશન, દુર્લભ

ખંડ ૧. શ્રીયમુનાષ્ટકમ્ સે સિદ્ધાન્તરહસ્યમ્

ખંડ ૨. નવરત્નમ્ સે ભક્તિવર્ધિની

ખંડ ૩. જલભેદઃ સે સેવાફલમ્

૨. પ્રકાશ-રશ્મિ સહિત બ્રહ્મસૂત્રાણુભાષ્યમ્

ખંડ ૧. પ્રથમાધ્યાય નાથદ્વારા ટેમ્પલબોર્ડ, અતિદુર્લભ

ખંડ ૨. પ્રથમાધ્યાય નાથદ્વારા ટેમ્પલબોર્ડ, અતિદુર્લભ

ખંડ ૩. દ્વિતીયાધ્યાય

ખંડ ૪. તૃતીયાધ્યાય

ખંડ ૫. ચતુર્થાધ્યાય

૩. શ્રીમદ્ભાગવતસુબોધિની

ખંડ ૧. પ્રથમ-દ્વિતીયસ્કન્ધ

ખંડ ૪. જન્મપ્રકરણ

- खंड ५. तामसप्रमाणप्रकरण  
 खंड ६. तामसप्रमेय-साधनप्रकरण  
 खंड ७. तामसफलप्रकरण  
 खंड ८. राजसप्रमाण-प्रमेयप्रकरण  
 खंड ९. राजससाधन-फलप्रकरण  
 खंड १०. सात्त्विकप्रमेयसाधनफलप्रकरण  
 खंड ११. गुणप्रकरण तथा यावत्प्राप्य एकादशस्कन्ध

४. तत्त्वार्थदीपनिबन्ध

- खंड १. शास्त्रार्थ-सर्वनिर्णयप्रकरण  
 खंड २. भागवतार्थप्रकरण स्कन्ध १-५  
 खंड ३. भागवतार्थप्रकरण स्कन्ध ६-१४

५. सव्याख्यषड्ग्रन्थाः

संस्कृतप्रकाशन, दुर्लभ

६. वेदान्ताधिकरणमाला-भावप्रकाशिका  
 ७. विविधविवरणोपेत पत्रावलम्बनम्  
 ८. प्रस्थानरत्नाकर  
 ९. विद्वन्मण्डनम्  
 १०. श्रीबालकृष्णग्रन्थावली  
 ११. श्रीवल्लभमहाप्रभुस्तोत्राणि  
 १२. श्रीपुरुषोत्तमप्रतिष्ठाप्रकारः  
 १३. वल्लभाख्यान (सप्तटीकोपेत)  
 १४. पुष्टिविधानम् गुजराती, ब्रज तथा संस्कृत संस्करण  
 १५. वादावली

ब्रह्मवाद, वादकथा, विग्रहवाद, प्रपंचवाद, प्रपंचसंसारभेदवाद, ब्रह्मजीवतदैक्यस्वरूपनिरूपणम्, विरुद्धधर्माश्रयत्वविवेचनम्, आत्मवादः, प्रश्नोत्तरसाहस्रीपर्यालोचनम्, प्रश्नोत्तरसाहस्रीचर्चित-प्रकृत्यधिकरण-समालोचनम्, केवलाद्वैतवादाभिमतविद्यास्वरूपविमर्शः, अक्षरपुरुषोत्तम-द्वैतनिरासवादः

१६. अवतारवादावली

खंड १. भेदाभेदवाद, सृष्टिभेदवाद, आविर्भावतिरोभाववाद, ख्यातिवाद, प्रतिबिम्बवाद, अन्धकारवाद.

खंड २. ब्राह्मणत्वादिदेवतावादः, जीवव्यापकत्वखण्डनवाद, जीवप्रतिबिम्बत्व-खण्डनवादः, भागवतस्वरूपविषयकशंकानिरासवादः, उपदेशादिविषयकशंकानिरासवादः, भगवत्प्रतिकृति-पूजनवादः, ऊर्ध्वपुण्ड्रधारणवादः, तुलसीमालाधारणवादः, शंखचक्रधारणवादः, भक्तिरसत्ववादः, भक्त्युत्कर्षवादः, नामफलादिप्रकारवादः, जयश्रीकृष्णोच्चारणवादः, स्ववृत्तिवादः, वस्त्रादिसेवावादः, मूर्तिपूजनवादः, भागवतपाठादेः शंकानिरासवादः.

१७. सत्सिद्धान्तमार्तण्डः. भारतमार्तण्ड-पञ्चनदी श्रीगोवर्धन(गड्डुलाल)शर्मा विरचित.

१८. वेदान्तचिन्तामणी. भारतमार्तण्ड-पञ्चनदी श्रीगोवर्धन(गड्डुलाल)शर्मा विरचित.

४क्र.१, ४ तथा ४/१, ४/४ को छोड़ कर सभी ग्रन्थ श्रीवल्लविद्यापीठ-श्रीविठ्ठलेश्वर-प्रभुचरण आ.हो.ट्रस्ट

(कोल्हापुर) द्वारा प्रकाशित.

- वाल्लभवेदान्त निबन्धसंग्रह (हिन्दी)
- पुष्टिप्रवाहमर्यादाभेद (गुजराती)
- विवेक (हिन्दी)
- विशोधनिका (चार खंड) (गुज-हिन्दी)
- पुरुषोत्तमयोग (गुजराती-हिन्दी)
- नवरत्नम् (गुजराती-हिन्दी)
- श्रीयमुनाष्टकम् (हिन्दी)
- सिद्धान्तनुं आचमन (गुजराती)
- सिद्धान्तसूक्ति (गुजराती)
- भगवद्गीतासु भक्तियोग
- वार्तानकी सैद्धान्तिक संगति
- पुरुषार्थव्यवस्था (हिन्दी-गुजराती)
- चतुःश्लोकी (हिन्दी)
- रसदृष्टिनी तरफेणमां (हिन्दी-गुजराती)
- गृहसेवा और ब्रजलीला (गुजराती-हिन्दी)
- ब्रह्मवाद (वादावली सम्पादकीय)
- सेवाकौमुदी/नवधाभक्ति (हिन्दी)
- चिरकुट चर्चा समीक्षा (हिन्दी-गुज)
- पुष्टिमागीय पीठाधीश स्वरूप और कर्तव्य
- अणुभाष्य(साधनफलाध्याय) भूमिका (गुज.)
- नवरत्नोपदेशका मानसविश्लेषण(गुज-हिंदी)
- श्रीवल्लभाचार्यके दर्शनका यथार्थ स्वरूप
- शरणागतिविचारगोष्ठी एक पूरक प्रश्नोत्तरी (गुजराती)
- धर्म-अर्थ-काम-मोक्षकी पुष्टिमागीय विवेचना(हिन्दी-गुजराती)
- भगवत्सेवानो सिद्धान्तशुद्ध प्रकार : एक प्रश्नोत्तरी (गुजराती)
- साकारब्रह्मवाद (तत्त्वचिन्तन भक्ति और संस्कृति विमर्श) (हिन्दी)
- तत्त्वार्थदीपनिबन्धान्तर्गत शास्त्रार्थप्रकरणोपक्रम(गुज.)
- तत्त्वार्थदीपनिबन्धान्तर्गत संक्षिप्त शास्त्रार्थ-सर्वनिर्णयप्रकरण तथा विवेकधैर्याश्रय,  
नवरत्न, सिद्धान्तमुक्तावली एवं भक्तिवर्धिनी का गुजराती अनुवाद-विवेचन(गुज.)
- श्रीवल्लभाख्यान : श्रीमद्भागवतको प्रारूप और श्रीवल्लभाख्यान
- अहंकारमीमांसा १-२
- पुरुषार्थव्यवस्था (हिंदी-गुजराती-अंग्रेजी)



- वार्तान्की सैद्धांतिक संगति (वार्ता: गदाधरदास, महावनकी क्षत्राणी, दिनकरदास, मुकंददास)
- वार्ताविवेचना (श्रीदामोदरदासजी, श्रीकृष्णदासमेघनजी)
- सूक्तित्रय : सिद्धान्त, उत्सव, भक्ति.
- पुष्टिभक्तिका व्यापारीकरण (कुशंका, खिलवाड-समाधान)
- ब्राह्मिक याथार्थ्य और ब्रह्मवाद की नानावादानुरोधिता (लघुग्रन्थसंग्रह-२)
- पुष्टिमार्गकी आचार्यत्रयी
- अमृतका आचमन
- श्रीमद्भगवद्गीताध्यायप्रतिपाद्यसंक्षेप (संस्कृत)

सम्पर्क : गोस्वामी श्रीश्याम मनोहरजी, ब्रजकमल, ६३ स्वस्तिक सोसाय्टी, ४ था रास्ता, जुहु स्कीम, विलेपार्ले(पश्चिम)  
मुम्बई-

## FOREWORD

Jayati śrīvallabhāryo jayati cha  
viṭṭhaleshvaraḥ prabhuḥ śrīmān  
Puruṣottamasca taishca  
nirdiṣṭā puṣṭipadhdhatira jayati

To begin the study of below 3 areas in a well-mannered approach, as intended by Mahāprabhu Śrīvallabhācāryacaraṇa, below respective texts written by him can be considered as a good starting point:-

(A) To study Philosophy (Tatva-darśana), read the Śāstrārth-Prakaraṇa of the Nibandh. (B) To define the duty for oneself (Kartavya-nirdhāraṇa), read sixteen prakaraṇa (the Śoḍasa grantha). (C) For contemplation of divine play of the Lord (Bhagavad-līlā-ciṃtana), read the Bhāgavatārth-prakaraṇa of the Nibandh.

Many ancient scholars of the sect made commentaries available on the above three texts as well. But for those curious students who find it difficult to start with such original and primary texts, three prescription texts were also made available in the Sanskrit language to begin the joyful journey of studying the above mentioned areas. They are namely - Prameyaratnārṇava by Śri Lalu Bhattji; Śudhdhāvaita-mārtaṇḍ by Śri Giridharji and Vedāntacintāmaṇi by Sri Gattulalaji.

So, it is very beneficial for a curious student to carefully study one of these three texts presenting the opinion of Śrī Vallabhācārya.

(a) After starting the study with these texts; respectively on second, third and fourth level, one should study these texts - Śāstrārth & Sarvanirṇaya prakaraṇa of the Nibandh; Aṇubhāṣya, Subodhinījī of the third canto as well as Vedstuti; and at the end Avatāravādāvalī and Prasthānaratnākara.

(b) To understand the true nature of duty-definition and spiritual exercise as per Śrī vallabhācārya, it is ideally helpful to read these texts in order- Commentaries on sixteen prakaraṇa (the Śoḍasa-grantha); Commentaries including 'Prakāśa' on the Sādhana sub-prakaraṇa of Sarvanirṇaya-prakaraṇa,

Sādhana-dīpikā , Bhakti-haṁsa, Bhakti-hetu-nirṇaya; and at the end<sup>4</sup> Subodhinī on the first, second, third and eleventh cantos.

(c) Apart from this, for the contemplation of the divine play of the Lord and to delight the heart with actual purpose of the Līlā, as intended by Śrī Vallabhācārya with the policy "līlā kurvāna śāstrārthama ca sthāpayati" - one should study these texts after common study of the Commentaries on sixteen prakaraṇa - Śrī Puruṣottama sahastra nāma (with commentary) Vibhāga-Sucikā by Goshtishal Ghanshyamji, Adhyāyārtha by Gokulrajji, Trividhleeelanāmāvalī (with commentary), Daśama skandha anukramaṇikā (with commentary) and only after studying the Bhāgavatārtha prakaraṇa very well, at the end one should study the Subodhinī to aptly enjoy the taste of Śrīvallabhācārya.

Level of study	For understanding philosophical aspect (Tattvchintan)	For duty definition (Kartavy Nirdharan)	For contemplation of the divine play
Basic	Prameyratnarnav by Shri Lalu Bhattji (most favorable) Shuddhadwaitmartand by Shri Giridharji Vedantchintamani by Shri Gattulalaji		
First level	Shastrarth Prakran	Shodash granth	Bhagavatharth prakran of the nibandh
Second level	(a) Shastrarth Prakran and Sarvnirnay Prakran of the Nibandh (b) Anubhaashy	Commentaries on the Shodash granth	Common study of the commentaries on Shodash granth
Third level	(a) Subodhini of the third canto	(a) Commentary including "Prakasha"	(a) Shri Purushottam sahastranaam (with commentary)

Third level	(b) Subodhiniji of the Vedstuti	- on the Sadhana sub-prakaran within Sarvniray prakran (b) Saadhan-dipika (c) Bhaktihans (d) Bhakti-hetu-niray	(b) Vibhaga-suchika by Goshthishal Ghanshyamji (c) Adhyayarth by Gokulrayji (d) Trividhnamavali (with commentary) (e) Dasham skandh Anukramanika (with commentary) and (f) Throughout study of Bhagvatarth prakran
Fourth level	(a) Avtarvadaavali (b) Prasthanrat-naakar	Subodhiniji of the 1st, 2nd, 3rd and 11th cantos	Subodhiniji of the 10th canto

A proper sense should be developed to understand the līlā: for example: 1. By which līlā, the Lord wants to establish which specific scriptural doctrine regarding his powers including sovereignty (Aiśvarya)? 2. Although the Lord is infallible and equal to all, by which līlā, He ascertains certain scriptural doctrine about his temperament of grace, kindness, forgiveness, easily content? 3. Apart from being the controller of the karma and its fruits & also situated beyond the karmic bonds, by which līlā, he wants to establish whichever scriptural rules regarding the divine ideal of the duty in the world?

This sense of understanding evades us. Instructors who do not understand this senseful correlation, often translate the divine līlā differently and show their arbitrary uncontrolled thoughts and

practices in the world. This is not only excruciating but also a very despicable fact of our sect today. Due to this, we started taking Lord's idol-form (Svarūpa) and narratives (Kathā) for granted and started using them as an instrument to earn personal gains and fame; and started publishing lectures and books out for public on the name of Śrī Vallabhācārya's commandments, much like how it's said in this aphorism - “Mukhamastīti vaktavyaṃ śrotā kaścida bhaviṣyati” & “Lekhinastīti likhitavyaṃ kretā kaścida bhaviṣyati”. (i.e. speaking and writing in self-willed fashion).

It is not advisable to challenge the sacred rights of the freedom in fulfillment of duty (Dharmānuṣṭhāna) in the name of the freedom of expression in speaking and writing based on personal interests. But if someone wants to say what they want and act as they like, then they should responsibly publish it with their name. Who would object to that? But on the contrary, if one puts his/her hat of helplessness and self-willed behaviour, thoughts and speech on another person's head, then it is wrong intellectually and morally in every way. This becomes a repulsive act for all the good people consensually. On top of that - if we ruin the name of the great landmark Ācharya Śrīmahāprabhuji by imposing our weaknesses derieved out of ill-thoughts, bad intents, misdeeds, ignorance or superstitions, then it can never be a pardonable offense. With such irresponsible mindset, we are only causing damage to this divine path of Puṣṭi-bhakti instead of sustaining it, and will cause even greater damage!

These days, there is abundance of people, almost like frogs in monsoon, who do not start off with the prescribed texts and make a long jump directly to high-level texts such as Subodhinījī, and blabber anything in public on the name of Śrī Mahāprabhuji using quotes randomly from such texts. In this difficult times, until the common follower of the Puṣṭi-Bhakti-Saṃpradāya takes upon the task of understanding the subjects depicted in the scriptures of previous ācāryas including Śrī Mahāprabhu-Śrī Prabhucaraṇa. Current bad situation will not improve on itself. and hence, Goswāmī Śaradabāvā published the books namely - 'Puṣṭipraveśikā', 'Puṣṭipraveśa' and 'Puṣṭipatha'; and now he is

publishing the booked named 'Prameyaratnasamgraha', based on the synopsis of the above-mentioned text named 'Prameyaratnārṇāva' by Sri Lālu Bhattji. This book, as a pleasant flower in the garland of the 'teach yourself series', will definitely prove to be delightful and commendable for followers of the Puṣṭi Bhakti Saṃpradāya. 'Prameyaratnārṇāva' by Sri Lālu Bhattji is truly and remarkably an amazing text that introduces us to reconciliations of manyfold doubts and accusations regarding lot of hypothesis (Prameya) of the three dimensions of the path of Puṣṭi Bhakti - <sup>1</sup>philosophy (Tatva-darśana), <sup>2</sup>duty definition (Kartavya-nirdhāraṇa) and <sup>3</sup>contemplation of the divine play of the Lord (Bhagavad-līlā-ciṃtana). And this text, 'Prameyaratnasamgraha', is written based on the first 3 chapters of 'Prameyaratnārṇāva'. I have a desire in my heart for attaining the grace of Śrī Mahāprabhuji to shower upon Śaradabāvā so that he can publish the rest of the chapters in near future as a part of this series.

I would not wrongly attempt to entitle myself to write or speak anything about somebody's business. Although, in my own matter, I can surely see and say this much : In spite of having strong desires since many years, I have not been able to write a similar textbook - that is easy to study in popular language, encompasses all the points of tenets of our path of Puṣṭi Bhakti and is very helpful to those who want to begin their study of the three above mentioned dimensions of our path of Puṣṭi Bhakti. Fortunately now such a book is going to be published, so this is the subject of immense satisfaction for me. With the grace of Śrī Puṣṭiprabhu, Śrī Mahāprabhu and Śrī Prabhucaraṇa, I trust this creation of Śaradabāvā to be very beneficial to all the followers of path of Puṣṭi Bhakti in the self-study of the philosophy and other scriptures of our sect.

Goswami Shyām Manohar  
Śrī GopīnāthaPrabhucaraṇa Praktyotsav,  
(Vikrama saṃvata 2052, Mumbai)

## FOREWORD

In our scriptures, it is said that every individual identified as Brāhmaṇa, Kṣatriya, Vaiśya, borns with 3 types of debts - (1) Debt towards Devatā (God) (2) Debt towards Piṭr (ancestors) (3) Debt towards Ṛṣi (sages). The debt towards Devatā is paid off by performing Yajña (sacrifices); the debt towards ancestors is paid off by raising up progeny, performing Śrāddha and Tarpaṇa (ceremony in honour of dead forefathers); and the debt towards Ṛṣi (sages) is paid off by studying and teaching scriptures to the eligible person; thereby retaining the tradition of knowledge.

These 3 debts also apply to each follower of the path of Puṣṭi bhakti, from the perspective of Puṣṭi-bhakti-mārga. So it is imperative to pay off these 3 debts for those who identify themselves as followers of the Puṣṭi-bhakti-mārga and also want to maintain the lifestyle that goes with this identity. First debt towards God is paid off by performing the duties as the innate servant (Sahaja Dāsa) of the God. Second debt is paid of by nourishing kids with values of Vaiṣṇavism. And the third debt is paid off by studying and teaching the scriptures written by Śrī Vallabhācārya.

“By studying the Vedic scriptures, one should worship the Lord by engaging mind, speech and the body”- In spite of this obvious order by Śrī Vallabhācārya and with availability of so many literature written by the previous Ācāryas of the Puṣṭi-bhakti-mārga, followers who do not study these texts never get free from the debt of the 3rd kind, that is, debt towards the Āchārya. Therefore, this is the sacred and unavoidable duty of each and every follower of Puṣṭi-bhakti-mārga.

In ancient times, the descendents of the Ācāryas used to study the scriptures and literature of the sect and educate others as well. This tradition of studying and teaching had so many advantages.

(1) Mainly, it would resolve the ignorance and misunderstandings among both teacher and student; and they would gain the most accurate knowledge.

(2) They would also feel the grace and joy of Śrī Vallabhācārya by staying in the company of His holy and divine texts.

(3) This method would give creative inspirations.

(4) This used to alert them if any mal-practice or misunderstanding were to grow in the sect; not only that, they could address and remove the malpractices.

(5) This tradition also empowered them to respond wisely to the wicked folks' arguments on the sect and shut them down.

(6) With understanding of the basics, there was no shame, hesitations or doubts in following the practices of the sect.

We all are very much void of all these benefits in current times.

Today, we; the followers of the Puṣṭi-bhakti-mārga, are living with sufficient misunderstandings and ignorance. We take the malpractices of the sect as valid and approved by original tenets established by Śrī Vallabhācārya and the true practices are considered false. This has led us to believe that, it is good for a Vaiṣṇava, to stay unresponsive and listen to allegations made against our sect, like an impotent. The only root cause behind this bad situation is that - the tradition of studying and teaching of original texts of Śrī Vallabhācārya, is almost lost. The only remedy to improve this situation is that - we need to rekindle the lost tradition of studying and teaching of original scriptures of the Puṣṭi-bhakti-mārga.

Since inception of the examination program, our deep desire was to empower the curious Vaiṣṇavas to be able to understand the original texts of the sect by themselves and also to be able to educate others with it. Since it would be inadvisable to start off with original scriptures without any introductory preface, we began with Praveśikā, Puṣṭi-Praveśa 1-2, Puṣṭipatha and Prameyaratnasamgrah. This was the best way to introduce students with the crucial aspects of the fundamental texts. After



gaining the elementary knowledge of the sect, if the inquisitive follower becomes further interested in learning the tenets of the sect, then we have well arranged a special course content with the texts such as - Śoḍasagrantha, Sādhanaḍīpikā, Śrīsarvottamastotra etc.

While beginning this program, we expect the students to be loyal, steadfast, diligent and curious. Those who want to enroll in this course, must focus on knowledge rather than exams. We have full faith that with the grace of the Lord and Śrī Vallabhācārya, we all will march in this direction and grow. This process is not easy but not impossible either. The main criteria is to have the loyalty towards the Puṣṭi-bhakti-mārga. We must not put off this flame of loyalty within us and help kindle this flame in other companion Vaiṣṇavas. We should help each other as much as we can.

To study the basic original texts easily and fully, the books are being published by experienced scholars. These books will be in your hands very soon. These books will be much more informative and easy to read so that any literate person can understand it with least effort. Still, if students feel the need, then mentors will be made available to help them appropriately. Many descendants of Ācārya have agreed to offer help as mentors, for the sole cause of educating Vaiṣṇavas with the original texts of our sect. The information regarding mentors will be available to students via local examiners. With this desire to rekindle the studying and teaching of original basic texts, we are very happy to offer this book 'PrameyaratnaSamgrah' to the students.

This book contains all the chapters from text named 'Prameyaratnārṇāva' except the chapter on 'Khyāti-Viveka'. Just like how a parent would prepare the will of worldly property to secure the future of the children, Śrī Ācāryacāraṇa has written up the will in form of the scriptures, narrating the tenets of the sect, for divine welfare of the patrons of the Puṣṭi-bhakti-mārga (Puṣṭi-sṛṣṭi). So we request to the Lord and Śrī Ācāryacāraṇa that followers of the sect show eagerness about this course, lot more

than the eagerness to read the worldly will of parent.

Finally, it is very exciting for us to have blessings of Gosvāmī Śrī Śyāmamanoharajī (Kīśanagaḍh-Parla) even though he is swamped with so many internal activities of the sect.

Goswāmī Sharad  
Vasantapañcamī - Year, 1999  
(Māṇḍavī-Kutch)



## FOREWORD

Namo bhagavate tasmai kṛṣṇayādbhuta karmaṇe  
Rūpa nāma vibhedena Jagat krīḍati yo yataḥ

Back in 2017, I started a basic course class with some vaishnav kids staying in USA. Initially we started with a basic course introducing vedic religion, puṣṭi sampradāya and some basic concepts related to our religious studies. Through that learning process after completing 'Praveṣika' and 'The manual to the devotional path of puṣṭi', it was time to think about introducing them with the philosophical concepts of vedic religion and philosophical perspectives of Mahāprabhu Śrī Vallabhācārya. The best choice I had was to start with 'PrameyaratnaSaṃgrah'.

Although I didn't get many more chances to learn anything personally from my father, Śrī Gosvāmī Śarada, but among very rare occasions, 'PrameyaratnaSaṃgrah' was the text, I learnt from him 4 times. Thrice I studied the text with him from the gujarati book published by him as a summarised version of original sanskrit text written by Śrī Lalubhaṭṭajī; while once he taught me the whole sanskrit text. Some sessions were one on one with him, while others were accompanied with the fellow vaishnavās from Halol during my school vacations. This text introduced me with the basic concepts of philosophical topics as discussed in Vedic literature and ultimately helped me throughout my studies.

Therefore I felt like continuing with the same course and approached my father for an English translation, which had already been done by late. Professor Morārajī Palejā from Rājapīpalā. After going through his handwritten copy of translation, I started working on the same and made some changes in the translation as per my understanding and on the basis of the original gujarati text to furnish it into a better version.

Throughout this process, I attained faithfull and immense assistance from Mrs. Gunjan Raul (Hyderabad), Mr.Parth Shah (Halol) and Mr.Krunal Parikh (USA) in assembling the text as needed. The translation and redrafting work for this text kept

on happening along with the online classes. We successfully completed learning the text along with a well rephrased and translated version within a year which started in July 2020 and was done by July 2021.

All the enthusiastic participants of this online class and their parents have been constant inspiration and I have faith that we will continue working on translating, learning and understanding texts written by our revered ācāryas with their blessings and grace itself in the upcoming years.

- Goswami Maitri  
Mahāprabhu Śrī Vallabhāchārya jayanti, 2022  
Māndvi-Kutch



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# Prapañca-Viveka

(Consideration of The Universe)

The world or “Prapañca” is just like a playground created by the Lord/Almighty. On the playground, every player/living being or athlete should play his role as per the directions he gets from the Lord. However, it is quite indispensable for each player or athlete to thoroughly familiarize with the conditions of the playground. Even after fully understanding the playground, success is not granted unless he plays the game with temperament and adjustment to the demand of the situations and spirit. Thus, every living being therefore, must know the fundamental shape, form and aspects of the world and, accordingly one should follow the religious path or way of life preached in the scriptures in technical terms known as “Jīvana Sādhana”.

## **The Universe is the Resultant (the form of) Brahm:**

In vedic scriptures, the form or “Svarūpa” of Brahm (metaphysical term for God) has been depicted as “Saccidānanda- tattva”, Sat + Cit + Ānanda = Saccidānand i.e. existence(Sat) + awareness of existence (Cit) + unlimitedness/bliss (Ānanda) = Brahm. When Brahm wishes to create the world, with the help of his quality of Sat (existence), he brings himself into Jagat. Hence, the world has been depicted in our scripture, as “Brahmātmaka”- formed out of Brāhmika material. Since Brahm himself results into the “Jagat” and gets completely assimilated with all elements on the universe in the similar fashion of any article of gold or any toy made from the earthen soil.

They are brought into a new shape, but they ultimately are of their original form/substance from which they were given a new identity. This world is composed of the five elements viz. the earth (Prithvī), the space/ether (Ākāśa), the water (Āp/Jala), the fire (Agni) and the air(Vāyu). We therefore call the universe as Prapañca (formed of 5 elements).

### **The Universe is the Manifestation/Creation of Brahm:**

The examples of actions like fetching water, tilling the land, going to school and other activities, we do call them in general terms as “function”. But, when we use the term “Brahm's Kārya”- function of Brahm. We do intend to use the term in a definite sense. By this term, we mean that the universe is evolved or generated from Brahm. Since the world is also a creation of Brahm, therefore we might consider it as a mere function of Brahm. Let's take an example for explaining it clearly and with better understanding. A goldsmith makes ornaments, which is the function of a goldsmith; so a potter who makes earthen pots and toys, it's his function. Thus, similar theory can be applicable in regard with the creation of the world. It is Brahm's Kārya - the function of Brahm. Since he has himself created the universe out of himself; that is from the 'Brahm'. Thus, 'Brahm' himself became the material for the universe.

### **Brahm, himself is the creator of the universe:**

A potter who shapes/creates numerous things such as pots, toys, baking plates etc. from the soil, therefore we might call him a creator/doer of the functions that he performs. So it is true when we call Brahm, the creator of the world, who has created everything in this universe.

### **Brahm as a cause of the universe:**

With any material or by any material, we make other things, here we call it as a cause that is a factor responsible behind the existence. To understand the concept better, let us say that we can't make things without an agent or material, which we might call a cause. For instance, a potter makes a pot. It is his function, but he requires many other things i.e. soil, water, wheel, stick etc. If he doesn't have any of the things cited above, he would not be able to make a pot. Thus, soil, water etc. are the causes behind pot-making. Therefore Brahm, who is the creator of the world, is the cause as well. Let us try to understand his role in causation as

explained in the next topic.

### **Brahm is The Non-Differential-Instrumental-Material Cause:**

A pot is made from soil; but water, wheel, stick etc. have an equal role in pot making. All ornaments are made from gold; but tools like hammer, anvil etc. have their contribution in ornament making. From these examples, two conclusions draw our attention:

- (1) The creation (production) of an object takes place from a substance or some material.
- (2) In making/creating an object, it is necessary to have some adjuncts.

If we put the same in logical point of view, we can say that there are two factors which are responsible behind any production. So, we have 2 types of causes:

- (1) Upādāna Kāraṇa/ Material cause
- (2) Nimitta Kāraṇa/ Efficient cause

#### **(i)Upādāna Kāraṇa/Material cause**

Any material, without being separated from its substance/origin, transforms into a different form/shape, then such a material is an example of material cause(Upādāna Kāraṇa). For instance, soil is one type of material from which we can be transformed into pots, toys etc. We can't separate soil and pot apart. Therefore, here soil is an example of the material cause for the pot.

#### **(ii)Nimitta Kāraṇa/Efficient cause**

The tools we use in making different things out of any material is said to be an efficient cause. For example water, wheel, and stick are required for pot-making. Therefore they are said to be the efficient cause (Nimitta Kāraṇa) for the pot.

Generally, the material cause and the efficient cause are always separate in all functions/works. This theory however can't

be attributed to the creation of the universe, in which Brahm is the material as well as the efficient cause. To simplify this, we can say the world is created from Brahm himself and Brahm has been the creator of it. In other words, Brahm is the material and Brahm is the tool behind the creation of the world, the matter, and elements like nature(Prakṛiti), person(Puruṣa), time(Kāla), deed(Karma) and temperament (Swabhāva) are different forms of Brahm himself. Hence Brahm is an inseparable cause. The material cause and the efficient cause are unique and unparalleled for the world.

**Satkāraṇatāvāda (Absolute Existence of the Cause):**

There are two opinions prevailing in the theory of causation

(1) Asatkāraṇatāvāda (denying the absoluteness of the cause) and,

(2) Satkāraṇatāvāda (accepting the cause as an absolute material).

**Asatkāraṇatāvādīs** believe that the destruction of seed causes sprout of the sapling, the destruction of the dough of soil results into the creation of the pots, the destruction of sesame seeds turn it into an oil. All these examples suggest the destruction of one stage of a thing results in a different shape or form. Hence Asatkāraṇatāvādīs are of the opinion that the destruction of one thing paves the way for the creation of another. Such concept is said to be the percept of the theory of Asatkāraṇatāvādīs. Śrī Mahāprabhujī disapproves of the theory of Asatkāraṇatāvāda. He says that the Dharma/concept/attribute/principle of cause can never go with the non-existent thing. It cannot be the cause of anything. Let us understand these both concepts through examples.

First of all, we take a few instances to understand the meaning of Dharma or attributes. The attribute or Dharma of a flower is to smell, water is to provide coolness, the sun is to give light & the attribute of the living being is to be “Chaitanya - (attribute of being aware of their existence)”. Thus, we can see that every matter carries one or another quality/characteristics and we



can know them through those. Such quality or traits of the matter, we call it an attribute or Dharma of the thing. And an attribute is only found in the existent matter. In other words, it cannot be seen in the non-existent thing. The cause is also an attribute.

For example, soil is a cause of any pot, therefore it is also a causative attribute of the soil. Śrī Mahāprabhuḥ suggests that causative attributes can never be found in the non-existent matter. In such a situation, how can a non-existent thing become the cause of anything? Hence, Śrī Āchāryacarāṇa says that a non-existent thing can never be a cause of any matter. Therefore, destruction of a seed can never be a cause for the growth of a sprout. From this example, we can understand that only existent things like soil or seed are the cause for a pot or an oil. So is the truth with the things in the world; and all the things in the universe are the resultant of existent things, not of the non-existent material.

#### **Beliefs contradictory to the Satkāraṇatāvāda:**

The question is - from what material has this world originated - and the exercises to find its answer generated many opinions and debates. The chief concepts among those are: Ajātivāda, Swabhāvavāda, Pratītyasamutpādvāda, Sanghātavāda, Ārambhavāda, Vivartavāda, Vikṛtapariṇāmavāda, Avikṛtapariṇāmavāda etc. we shall discuss briefly what they say about the cause and effect/function. It will help us to understand the concepts clearly. Śrī Mahāprabhuḥ has set the principle of Avikṛtapariṇāmavāda.

#### **Ajātivāda:**

Ācārya Śrī Gaudapāda has set this theory. According to this theory, the cause is simply a result of our imagination. In fact, there is neither cause nor function. (It means that only Brahm exists and there is neither anything like a function of cause nor effect in him. Therefore, absolute reality is that Brahm and the universe is just an illusion. The word Ajāti means that nothing can ever be produced or created out of Brahm.

**Svabhāvavāda:**

In ancient times, there were many thinkers who held the theory of Svabhāvavāda. They believed that there is no need to expect that certain things are the cause and some are the functions, since it is the law of nature that everything comes on the earth, it stays and passes away. It is just like a flow of water that goes on flowing on and on eternally. Therefore, it is not necessary to consider Brahm or any other material as a cause for the universe. The universe exists as an eternal entity.

**Pratītyasamutpādvāda:**

Lord Buddha has proposed this theory. According to it, many objectives come together and they make the function possible. But just one cause can never yield the function. The gathering of many causes (Pratītya) generates (Samutpāda) it. Therefore we must not conclude upon a single cause for the universe.

**Sanghātavāda:**

Everything has its own nature and characteristics. It means that everything has its own entity and independence. For instance, one tree has its own identity as a tree but when many trees are put together, then they are known as forest. In fact, without a tree, a forest can't exist. But generally people hold a view that a tree is the efficient cause whereas forest is the effect. But, Sanghātavādis disapprove of the above theory. They believe a forest to be a group of trees and not an effect, so is the world which is also composed of many momentary matters in a group. Sanghāta (group) can never be an external reality of the visible world, but merely a conjecture of an onlooker. Sanghātavāda theory has been set by Lord Buddha.

**Ārambhavāda:**

When some causative materials are put together, it forms a new thing, it performs a new effect. For instance, a proportional

mixture of milk, rice, sugar etc. turns into a sweet dish called “Khīr”. Hence, the existence of Khīr was not possible until the proportionate mixture of rice, sugar and milk. But when the causes are assorted, it causes a new effect. Every new thing gets a new start this way. Every function therefore is a new origin, a new beginning. From this point of view, the world is also a new beginning, a new effect; that means a new truth. So we can't think of any material or efficient cause for the universe, as every material changes its form; and after concluding into an effect, it has no as such touch to the cause in it and results in a new beginning.

Both Ārambhavādis and Sanghātavādis believe that the parts and whole assorted/put together product has a new function. However, they hold different views on the nature of the world. Ārambhavādis believe the causative world to be absolute material and Sanghātavādis consider the universe as vacuum or non-existent material (Śūnya).

### **Vivartavāda:**

In the dark, a rope creates an image of being a snake. Here, the rope is the truth whereas the image of a snake is an illusion. In the similar way, the perception of the world we get is due to an unknown illusion, therefore it is also a similar dream. Only Brahm is an absolute reality. Vivarta means the illusion of anything which can never exist in reality. This concept was proposed by Śrī Śankarācārya.

### **Pariṇāmavāda:**

When we wish to paint/draw a picture, we are required to ensure the preparation, for example we need to arrange paper/canvas, pencil, colours, water etc. We are also required to draw a preliminary picture, create a mixture of the colours and by applying the paint we need to create a picture. After completion of all stages and consequent there upon, we shall be able to have a picture ready. From this, we can conclude that the paper, canvas, pencil, colours etc. are the pre-stages of the picture and the

consequent there upon, we get a picture. According to the Pariṇā mavādis the cause and effect are the stages of anything. For instance, childhood, adolescence, youth, oldage, etc. are the stages we have in our life. With the growth, a child completes one stage and enters into another. The stage goes on changing, but in this process no new child/person is born in each stage. In the same manner, a cause turns into an effect. No new things can ever be generated nor do they have any logic behind to believe in that theory. How can there be an illusion when a cause turns into an effect? Śrī Mahaṛṣi Kapila gave this theory that the effect is real. The world is also a cause of unmentioned manifestation.

The causes are of 2 types:

- (1) Vikṛtapariṇāma (The Modified Transformation)
- (2) Avikṛtapariṇāma (The Unmodified Transformation)

**(1) Vikṛtapariṇāma (The Mutilated Transformation):**

When the milk is congealed, it turns into yogurt. As it results in the form of yogurt, the modification takes place in the attributes of milk. It becomes sour in taste and dense in form. Not only this, but after it turns into yogurt, it can't again be transformed into the original form of milk. The yogurt can't become milk once again. For this reason, the yogurt is called Vikṛtapariṇāma - the modified transformation of milk. To understand Vikṛtapariṇāma properly, now we can say that when Upādāna - the material cause (milk) results as Kārya - the effect (yogurt), and by becoming so, if the modification or the alteration takes place in its original fundamental form, then such transformation is called Vikṛtapariṇā mavād - the modified transformation.

**(2) Avikṛtapariṇāma (The Unmodified Transformation):**

Contrary to the above referred type, when Upādāna - the material cause (gold) results into the form of Kārya - the effect (ornament) and no kind of modification or alteration takes place in its original realistic form, in that case such an effect is called Avikṛtapariṇā mavāda - the unmodified transformation. If any

object results in an unmodified form, its transformation is possible in its original form. For example: golden ornaments are Avikṛtapariṇāma - the unmodified transformation of gold. Even though gold is transformed into the form of the ornaments, no kind of transformation or alteration takes place in the fundamental reality or the attributes of the gold. For this reason, by melting the ornaments, the transformation of gold in its former state is also possible.

### **The Universe is The Unmodified Transformation of Brahm:**

As we have considered before, Brahm is verily both the instrumental cause and the material cause of the universe. No other reality except Brahm plays a part in the creation of the universe. Brahm himself is the creator of the universe and Brahm himself results into the form of the universe. Though Brahm holds myriads of endless names and forms of the universe, no kind of modification occurs in the form of Brahm. Just like the gold that results into the ornaments remains gold; and gold does not become extinct after being made into ornaments. Similarly Brahm himself remains as Brahm. However much of the water is drawn out from the sea, how much it may evaporate by heat, even then, the sea remains equally perfect. Though Brahm results in the imperfect, confined and limited universe, no kind of loss occurs in the perfectness, the endlessness and the vastness of Brahm. Again when ornaments are melted, their transformation into their former state is possible. Similarly, when Brahm wishes to bring out the deluge, he can merge the universe in his own form. At this time the universe becomes non-different (identical) with Brahm. It is for this reason that Śrī Vallabhācārya considers the universe as Avikṛtapariṇāma - the unmodified transformation of Brahm.

### **The Universe is absolutely real (Satya):**

That which can never be destroyed is “Satya or Sat”. The object which can never be manifested is called “Asatya” or Asat”. For example, horns on the head of a rabbit, a flower in the sky and

a river of gold or silver. That which may not be Sat or that which may not be Asat is called Mithyā - illusion-falsity by Māyāvādis (a branch of philosophical thoughts). Māyāvādis called it “Mithyā” (meaning illusion), which is neither Sat or Asat. Hence, the object is false - elusive. Thus, the thing which is false-unreal is different from both Sat and Asat.

The doctrine of Śrī Śankarācārya is famous as Māyāvāda. He believes that because of Māyā, Brahm appears in the form of the beings and the universe. Hence, only Brahm is the reality. The beings and the universe are false as a shadow. If a number of mirrors (several mirrors) are placed before a person, there will be as many reflections of that person as there are mirrors. There is only one person, but because of numerous reflections, it appears as if there are many people. The person appearing in the mirror is not in the mirror in reality, however the person does appear in the mirror. If the reflection of the person appearing in the mirror is real (Sat), there must have been the experience of his being there even when the mirror is removed. But the fact is different. As soon as the mirror is removed, forthwith the reflection goes away and disappears. Hence, in accordance with the above referred definition, the reflection is not Sat - really existent as it can be negated and objected. The reflection cannot also be Asat - unreal or nonexistent because it happens to come into our experience. Hence, the reflection is different from both Sat and Asat, and therefore it is like an illusion or dream. According to Śrī Śankarācārya, in such examples that which is reflected should be taken as “Bimba” (reflector) = Brahm and those that appear in the mirrors should be taken as “Pratibimba” reflections = Jīvās; and that mediating object, the mirror that manifests the resemblance of the reflection should be taken as Māyā.

When Brahm is enveloped by the covering of Māyā, the reflection of Brahm begins to appear as beings in the covering of Māyā. Hence, the universe begins to appear as Sat - real. But if the inanimate universe may be real, it will not be possible to negate or object to it. As the reflection disappears with the removal of a mirror, similarly the ignorance - Māyā, with which Brahm is

covered becomes far off, the inanimate and animate universe becomes subject of negation and objection. Hence, according to Śrī Śankarācārya the universe, being different from both Sat and Asat, is an illusion.

But Śrī Vallabhācārya asserts that the universe is neither Māyika nor false. Brahm is truth and such real Brahm has created the universe. Brahm is capable of holding names, forms and acts as such he is omnipotent in all the worlds. Brahm that is having the power of Sarvabhavana (transforming himself into many forms) has resulted into the various names, forms and actions of universe, and not Prakṛiti, Māyā, or atoms (Aṇu), molecules (Parmāṇu) can be considered as the sole cause for universe. The resolve of Brahm can never be falsified, and hence Brahm is “Satyasankalpa” - the one who is true in his resolve. Satyasankalpa Brahm has created this universe by his independent wish. Hence, as the toys made from the earth are of earthen nature and ornaments made from the gold are of golden nature, how can then the universe evolved from Brahm itself can be an illusionary entity or can be falsified. Hence, the universe is neither unreal nor false or illusion, but it is real.

### **Is The absence of the objects of The Universe possible or not?**

There can never be an absence of the real object. We have been explained that doctrine that if the universe is real, the universe and the objects of the universe can never be lost. But all of us have been experiencing the destruction or total loss of the objects of the universe as indicated in the instances such as the pot is destroyed, the cloth is burnt, the petrol has evaporated etc. Similarly, it has been stated in the scriptures that the absence of the whole created universe takes place at the end of the world. Thus, if the universe is destructible, how can it be said to be real? This is the basic question that arises before us.

To understand the answer to the above stated question, it is very much necessary to understand the Svarūpa and the kinds of Abhāva. “Bhāva” means many objects being, existing, subsisting, or living. For example, when we say, the pot is here, by saying so

the existence, the subsisting or the being of the pot is suggested. When it is said that the object is not being, is not subsisting or not existing, it is called Abhāva. For example, by speaking out the statements such as - the pot is destroyed or the cloth is burnt, Abhāva - the destruction of that object is suggested. According to the theory of Nyāya, (branch of indian philosophy) there are four kinds of Abhāva, stated here under:-

- (1) Atyantābhāva - The total absence
- (2) Prāgbhāva - The absence before the production of an object
- (3) Pradhvaṃsābhāva - The absence after the destruction of an object
- (4) Anyonyābhāva - The reciprocal absence

**(1) Atyantābhāva - The total absence:**

When the existence of any object with reference to some place is negated, it indicates the extreme loss of the object. For example, there is no pot in this room - is a sentence in which the words 'in this room' refer to some place and indicate the absence of the pot in that particular place.

**(2) Prāgbhāva - The absence before the production of an object:**

Until the object is produced, its absence remains. The absence before the production of that object is called Prāgbhāva. For example, the farmer may have sown the seeds in the field, but until the plants grow, the absence of the plant is called Prāgbhāva of the plant. "Prāk" means before, hence the absence which remains before the production is Prāgbhāva.

**(3) Pradhvaṃsābhāva - The absence after the destruction of the object:**

Pradhvaṃsa means destruction. Abhāva - the absence that takes place subsequent to the destruction of an object is called Pradhvaṃsābhāva. For example, after the destruction of a particular pot we find the total absence of that pot'. That absence refers to Pradhvaṃsābhāva. Prāgbhāva and Pradhvaṃsābhāva are



the absence retaining to time.

**(4)Anyonyābhāva - The reciprocal absence:**

When the lack of a thing in one object remains in another object, that reciprocal loss is called Anyonyābhāva. For example, a pot is not a cloth and a cloth is not a pot. The pot has a definite form of its own. For this reason, a pot is a pot and nothing else except a pot. In other words there is a lack of all other things in a pot except its own self. Hence, the usages like, “a pot is not a cloth, not a pitcher, not a table. Anyonyābhāva is the Abhāva pertaining to the form. Every object has got its own distinct form and this form itself is the recognition of the object. Not only that but, this recognition itself differentiates that object from another object. The form that belongs to one object can't belong to any other object. In other words, the lack of one object is always there in another object. This is called Anyonyābhāva.

The above stated examples, that are given to explain Abhāva, pertain to the objects of the world. The Nyāya theory narrates the whole universe through Ahāva. Such as - when the universe was not created, there prevailed Prāgbhāva of the universe, when the deluge takes place, there will be no existence of the universe which refers to Pradhvaṃsābhāva; and Atyantābhāv of the universe will take place. The universe is not Bhagavān, hence there is a mutual Anyonyābhāva between the universe and Bhagavān and even between the objects of the universe, as their material is Brahm only.

**Not Absent, but Concealed:**

Śrī Vallabhācārya does not accept the doctrine of Abhāva propounded by Nyāyavādis. As Brahm himself, the very form of indestructible (immortal) truth, has resulted into the form of the universe, but it's natural that the universe may also be an indestructible reality. Now, if the universe is the reality how can there be the destruction and absence of the universe and the objects of the universe? Hence, the absence of the universe does not take place at all, what happens is only the concealment.

Here, it is necessary to understand the difference between

Abhāva and Tirobhāva. According to Nyāya theory Abhāva means the destruction of existence, whereas Tirobhāva doesn't mean the destruction of existence. It can be defined as follows.

If an object which holds existence does not manifest its Kārya-effect, or if it is not experienced even though it exists, it means that it has just disappeared. For example, if the water is heated for a long time, at a certain point of time, the vessel will become empty and dry. The Nyāyavādīs may say that it is Abhāva - total absence of existence of water, the water ceased to exist. Have a little consideration of this point! Is the water really destroyed by boiling it? No, the existence of the water is not lost, but it has only been transformed into vapour. Now the water has resulted into the form of vapour. The object which exists can never have the destruction - Abhāva of its existence. In the above example, according to Śrī Vallabhācārya, it is not Abhāva of water but Tirobhāva just disappearance of it because of changing the form from liquid form to gaseous. Along with the evaporation, the functions of the water such as those of bathing, drinking, bringing, fetching etc and attributes of coolness, liquidity etc too, do not manifest. They turn into disappearance or stay hidden. Hence, the water can't be seen now as it was seen before. Thus, what happens is Tirobhāva - the disappearance of water and not it's Abhāva - the total absence. We can have the greatest evidence of this fact, if the vapour of the boiling water is collected and filled in some empty vessel and that vessel is placed in a cool atmosphere or if cold water is poured upon that closed vessel, we can again obtain water by this process. Now think that if Abhāva the loss of water occurs, how can we obtain that water again? From this, it is proven that - what exists can never be lost or destroyed. Even common usages of words too, such as “the cloth is burnt into ashes, the pot is broken into shreds - earthen pieces, the ice got converted into water, and the petrol is burnt into smoke” support the view that it is not the absence of existence but the disappearance of object because of the changed form. Modern science too, holds trust in this principle that the existence of any sort of energy is not lost. The whole universe is charged with energy. The types of energy

keep changing, but the form of energy remains as it is. Energy can never be destroyed or created, it can just be transformed to one form from another form. From this, we can understand that no object can have its total absence but it can just have disappearance. Now we shall understand the refutation of four kinds of Abhāvas as conceived by Nyāya theory, from the view point of Vallabha doctrine.

## **The Refutation of The Fourfold Abhāvas:**

### **1. Refutation of the Atyantābhāva:**

When the existence of any object by referring to its place (space) is negated, we come to understand the extreme Abhāva of the object. For example, let us take the sentence - “the pot is not there in this room.” If it is seen from the philosophical point of view, there can be no extreme absence of any object. As the universe has resulted from Brahm, it is real; and only those objects, which can never have its Abhāvas are called Sat - real. Again as Brahm has resulted into the whole universe, each and every object of the universe is of the nature of Brahm (the form of Brahm). Hence, Brahm is pervading in each and every form always. Therefore, the Vedās say, “Sarvam Sarvmayam” - everything is pervading and omnipresent. Every object in the universe is the form of the paramount Lord, (is of the nature of the universal soul). Hence, when it is said, “there is no pot in this room” it does not mean that there is no existence of the pot in the room but it means that the pot has remained disappeared in the room. In answer to the question, “in which form does the pot stay disappeared?” it can be said thus. The floor of the room, the atoms of the dust that remains on the floor, or the space (the empty space/vacuum) too, being of the nature of Brahm are Sarvātmak - the forms of the omnipresent Brahm. Hence, we should understand that the disappearance of the pot has remained in those forms. At the time of the realisation of the knowledge of Brahm, the vision of the whole Brahmavāda, that the enlightened one should have, has been narrated in the Vedās. There are various

worth-noting incidents such as - Śrī Yashodājī saw the whole universe inside the mouth of Bhagavān lying down in her lap. Bhagavān showed the whole universe in him, at the assembly of Virāta before the Mahābhārata war and in the battlefield too, Śrī Narasiṃha Bhagavān manifested from the pillar. These various incidents have been illustrated in Purāṇās in which the description of the manifestation of some object or some person at some place has been accomplished through the power of Mantra or through the power of Yogā. The saint Śrī Gyāneśwara made the buffalo utter the Veda-Mantra; the poison brought for Mirābāi turned into the nectar. Various ancient and modern evidences such as these, prove the prevailing power of Brahm and the universality of the supreme being. If it is viewed philosophically, then, there remains no reason to believe in Atyantābhāva - the total absence of any object whatsoever. But here one thing is worth taking into consideration. In order to have wide variety in līlā, Brahm makes his own omnipresent-ness disappear from the objects of the world, that means he covers up and conceals his own universality and his presence in all the forms. Hence, no one except Brahmgyānī (the one who knows and feels the omnipresent-ness of Brahm) can have the experience of the presence of the supreme soul in all forms. A dexterous (adept) actor has the ability to play the roles of various characters like Rāma, Rāvaṇā, Kansa, Kṛṣṇa, Arjunā and so on. But when he has to particularly play the role of Viśvāmitra, he conceals in himself - the attributes and the characteristics of other roles and then plays that particular role of only Viśvāmitra; and presents his character. Similarly Brahm too, when he wishes to manifest into a particular form at a particular time, he conceals all forms except that one. Obviously, all forms have their existence in him.

## **2.The Refutation of Prāgbhāva and Pradhvaṃsābhāva:**

Abhāva - the absence of an object before its production is called it's Prāgbhāva, whereas absence after the perishment of the object is called Pradhvaṃsābhāva. The refutation of Prāgbhāva and Pradhvaṃsābhāva can be understood easily with the help of

the examples of the water and the vapour. When the water of the sea gets heated, it becomes vapour and evaporates, and it again rains in the form of water. From this we can understand that when the vapour was not produced, it was there in the form of water. So, there was no Prāgbhāva of vapour as it already existed in liquid form instead of gaseous form. Similarly, Brahm transforms himself in the different forms of the universe. Hence, until Brahm creates the universe, the existence of the universe remains in its causal form of Brahm just as the existence of the vapour remains in the form of water. This shows that there can neither be Prāgbhāva of the universe, nor can there be anything like Pradhvaṃsābhāva. As when the vapour cools down, it turns into water and begins to rain. In this way we have water transformed into vapour and vapour transformed into water. If the existence of water is destroyed when it turns into vapour, then from where does the rain come? Thus, the existence of water doesn't come to an end, only its transformation takes place. Similarly, when Brahm wishes to wind up his Līlā, the universe again mingles into Brahm, but it doesn't mean that universe ceases to exist. This substantiates that the conception of Abhāva advanced in the Nyāya theories proven baseless in the matter of relation between Brahm and universe.

### **3. The Refutation of Anyonyābhāva:**

Nyāyavādīs believe that Anyonyābhāva in objects is the reason for the existence of every object that appears different from one another. The absence of one thing that remains in another thing is called aAnyonyābhāva. If Anyonyābhāva is not accepted, how can the explanation of the mutual difference that has remained in the objects of the universe be given? Again, if Anyonyābhāva is not accepted, the questions such as, - “Why a pot doesn't do the function of covering up the body (i.e., the function of the cloth)? & “Why does the cloth not do the function of storing water(i.e., the function of a pot)?”. Some problems such as these were confronting the Nyāyavādīs. The solution of these problems has been given in the Upaniṣads in a very simple way.

Brahm performs all the work through his 2 powers which are (1) Āvirbhāva-manifestation, (2)Tirobhāva-concealment. When Brahm does the work of creation, he holds all the forms with a resolve, “I may become manifold forms.” According to what we have seen in the example of an actor, Brahm hides all other forms except those that he wishes to manifest. This is the very reason why all objects of the universe even though they are “Brahmātmaka (evolved out of Brahm)” are mutually different from one another and are not able to perform the function of one another. As Bhagavān conceals his functions and only reveals those functions which are necessary for their role, all the objects get confined into specific functions even after being the manifestation of omnipresent Brahm.

As we have seen before, Brahm manifests the creation through his Āvirbhāva and Tirobhāva powers. We have already explained the form of Brahm's power of Tirobhāva in refutation of Nyāyavādī's doctrine of Abhāva. Now we shall try to understand Brahm's power of Āvirbhāva.

### **Not Creation, But Manifestation:**

Nyāyavādī's doctrine of Abhāva has been refuted and the spiritual doctrine of Āvirbhāva-Tirobhāva has been accepted in the philosophy of Śrī Vallabhācārya. Similarly, the refutation of Nyāyavādī's doctrine of the creation and abolition has been made on the basis of the doctrine of Āvirbhāva and Tirobhāva in the philosophy of Śrī Vallabhācārya. Nyāyavādīs believe in the doctrine of creation and abolition, as they have accepted “Asatkāryavāda - the doctrine of the effect in the non-existent cause”. On the contrary to this, the doctrine of Āvirbhāva Tirobhāva has been accepted in the Vallabhamata as Śrī Āchāryacarāṇa has accepted “Satkāryavāda - the doctrine of the effect in the existent cause”. The introduction to Satkāryavāda and Asatkāryavāda is necessary to have the idea of the difference that lies between “Utpatti” and “Āvirbhāva”. Hence we should be acquainted with the doctrine of Utpatti and Āvirbhāva respectively on the basis of these 2 ideologies:-

**Asatkāryavāda - Utpatti:**

Before the creation of an object, its functional effect was non-existent. This belief is called “Asatkāryavāda”. The Nyāyavādīs explain Asatkāryavāda somehow in this way. In order to produce crops, the farmer sows seeds in the field. At the time of sowing seeds, the plants (Kārya - effect) are not in existence. In other words, Kārya - effect is “Asat - non-existing”, or there is Prāgbhāva of Kārya. When this Abhāva is removed, Kārya is produced. That means Sat is produced from Asat. The supporters of Nyāya theory use the word “Utpatti - the new creation” in the technical sense, according to them, the word utpatti means “coming into existence of an object which does not exist at all.”

**Satkāryavāda - Āvirbhāva:**

The belief that before its production, Kārya - the effect is not existing and therefore it is false, is falsified by Śrī Mahāprabhujī after proposing the theory of Satkāryavāda. The existence of Kārya-effect may not be there in the form of Kārya before its production, but it can't be believed that it was totally non-existent. According to Śrī Vallabhācārya, Kārya - the effect holds its existence in the form of cause before its production. This means that Kārya- the effect is existing even before the production in some other form. This is called Satkāryavāda-the doctrine of effect that is existent. Satkāryavādīs believe that as waking up, sleeping, childhood, adolescence, youth and adulthood etc. are the states of the body, similarly Kārya & Kāraṇa - the effect and the cause are two states of Sat-Vastu the object that exists. In the state of sleeping the body becomes inactive, and in the state of being awake, the body becomes active. Similarly as Kārya - the effect remains in the state of cause before its production, it cannot be experienced actively in the form of effect. But when the effect is manifested, it can be experienced. For example, butter is the effect and milk is the cause. The butter is already there in the milk and hence by churning, it manifests. If the butter lacks in the milk, how much we may churn it, but no butter can come out of it. As we have

already seen, sesame seeds and oil, the seed and the tree etc. are the examples of Kārya-Kāraṇa-bhāva - the concept of the effect and the cause. From these examples we should understand the precept of Satkāryavāda. According to this, every effect before it is produced, holds its existence in the form of a cause. We may churn the water as much as we can, but we can't have any butter from it, as no butter exists in it. That object which does not exist, or which is Asat -non-existent, can't be produced. Here, a question can be raised against Asatkāryavādis regarding their doctrine. It is argued that while sowing the seeds, there is lack of plants in the field or plants are Asat - non-existent. But is not there a lack of all objects and persons like horses, asses, camels etc too, leaving aside the seeds, the soil, the manure and the water? When all these things are lacking, nothing but only plants will manifest from the seeds. This itself confirms that tenet of Satkāryavāda that Kārya - the effect holds its existence in the form of cause before its production (before its coming into being). This doctrine being established, Naiyāyikā's principle of production is falsified.

Utpattivādīs believe that when an object, which does not exist at all, comes into existence, it is called Utpatti - the production. After having followed Satkāryavāda, now we can say that an object which does not exist can't come into being. Hence, according to the doctrine of Śrī Vallabhācārya, the object is not produced, but it is manifested; it comes into being not by production, but by revelation or manifestation. Āvirbhāva means to come into the state of Kārya -the effect (a tree) of an object that has remained in the state of Kāraṇa (a seed) - the cause. When any object that is in the state of Kāraṇa - the cause (a seed) results into the state of Kārya- the effect (a tree), it is said to have Āvirbhāva the manifestation. Āvirbhāva is a divine potency of Brahm. Through this potency Brahm manifests, what is unmanifested and unrevealed, what is subtle is made gross and what is inactive is made active. If the object which exists in its subtle or inactive form cannot be produced into its gross or active form, how can any Kārya - effect be produced? Hence, only that object which exists can manifest, can become revealed



(Āvirbhūta).

**Brahm is Saccidānanda (Sat+chit+ānanda) - Existence, The Consciousness and The Bliss.**

When Brahm wishes to manifest the creation, he manifests through his attributes of Sat and Chit - the animate and inanimate creation, and plays sport in it as a spider weaves a web out of its own saliva and lives in it. This is called the Āvirbhāva of the universe - the manifestation or revelation of the universe from Brahm. And when Brahm wishes to wind up the creation, he merges the whole creation inside his own self as the spider withdraws saliva in itself, winds up the web and goes away upwards, or as a tortoise withdraws its limbs like hinds, legs, head etc, and contains them in its own body yet unseen. This is called Tirobhāva - the concealment or disappearance of the creation. The process of Āvirbhāva and Tirobhāva of the universe goes on incessantly like the day and the night. From this, it becomes clear that before the manifestation (Āvirbhāva) too, the universe exists in the state of its Kāraṇa - cause or as the Sat - the existence characteristic of Brahm. Āvirbhāva-the manifestation of the universe continues to happen again and again. Hence, that philosophical doctrine becomes clear that despite the deluge of the universe, what happens is not the destruction of the universe but only Tirobhāva- the disappearance or the concealment.

The universe is Kārya - the effect caused out of Brahm and is the form of Brahm. Certain doubts that arise even after understanding this are as under:-

Brahm is endless and all attributes of Brahm are divine. Hence, the worldly attributes like the birth and death, insignificance, distinction, goodness-badness, myness-thyness etc. are not there in Brahm, why are then the worldly attributes stated above are experienced in the universe that is manifested from Brahm himself?

Again, as the gold ornaments appear of the nature of gold, then why does the universe we live in doesn't appear like the nature of Brahm even though Brahm himself has evolved in the form of this universe?

To understand the answer to both the above mentioned questions, it is necessary to understand Vyāmohikā Māyā as the power of Brahm.

### **Vyāmohikā Māyā - The Infatuating Māyā**

Young children play a game named the blinfold. In this game, a strip of cloth is tied on the eyes of the child, whose turn it is to play. The child with a strip on his eyes tried to catch other children. Similarly Bhagavān too in a way, plays the game of the 'the blind strip' with the beings in the universe. The difference between Bhagavān's divine game and children's worldly game is only that in the worldly game one gets a turn to play the game and has to find many. In the divine play it is just opposite to it. Innumerable individual souls have their turn in the play to find out only on Brahm. But Brahm can't play the game of hide and seek with the individual soul, as Brahm is prevailing everywhere and in every single thing, so there cannot be any such place, where Bhagavān is not present. Instead of hiding himself, Bhagavān confuses and misleads individual souls through this power of infatuating Māyā, and binds the strip of ignorance and false knowledge in their eyes of intellect. As the individual souls are confused and misled by Māyā, they become ignorant of the form of Bhagavān as the father and creator of the whole universe; as the playground for themselves & Bhagavān; of the relation between the universe as well as beings & Bhagavān; and of their own duties too. Not only this, but we begin to understand all these matters differently and not in their original form. This is the reason why we can't experience the all pervading nature of Brahm even though the universe in which we live is of the nature of Brahm (prevaded by Brahm) and we begin to experience in this universe, the worldly non-Brahmic attributes.

### **The Functions of Māyā:**

Vyāmohā - the infatuation means ignorance and illusion, Māyā confuses beings by throwing upon them the covering (net)

of ignorance. Māyā performs her work (function) in two ways. First of all, she does not allow the beings to have the knowledge of the real form of the objects. She hides the real form with the covering. Another thing Māyā does is to mislead beings and show them objects not as they are but in a different way. This means that she hides the form of objects and causes illusion so that they may see them otherwise. Hence it is considered that Māyā creates two kinds of influences:

(1)“Ācchādikā”- one that hides with the covering of ignorance:

(2)“Anyathāpratitihetubhūtā”- one that is intent upon misleading to believe otherwise.

### **1. Ācchādikā śakti**

The first work that Māyā does is to place covering on the intellect of the beings. Ācchādan means to cover or to hide. Bhagavān hides the intellect of beings through Māyā in such a way that with no knowledge of the realistic Svarūpa of the universe, Brahm remains with the beings. They become ignorant. Thus, Māyā does the work of one that hides the intellect of beings with the covering of ignorance.

### **2. Anyathāpratitihetubhūtā śakti**

The second thing that Māyā does is to mislead the beings, who have become ignorant about the original form of objects. So that they may believe that it is different from their original form. This means that Māyā misleads them to have false knowledge so they may believe that it. Otherwise, because of this function of Māyā, the beings begin to believe in the false form of the universe. The universe and the objects of the universe do not have birth and death and yet the beings misunderstand them as having birth and death. From a philosophical point of view (realistic point of view), there is no good-ness or bad-ness in any object. Yet, the beings consider certain things as good and certain things as bad. Similarly, nothing in the world holds any such attribute in a natural way so that beliefs and claims such as - “this is mine”, “this is yours” and “this pertains to all people” can be considered as true

from the reality point of view. However, we have a sense of possessiveness and very often in our talk we may be saying, “this is my thing”, “this is your thing” (mine and yours). Thus, the beings have these and various other views of false knowledge because of Māyā.

After understanding these two functions of Māyā, now the consideration of the process as to which Māyā does her work becomes a relevant topic for us.

### **The Process of Infatuation:**

(1) First of all Māyā covers the intellect of the being with ignorance.

(2) Thereafter she creates Māyika (illusive) subjects in the intellect of beings, which are similar to the worldly objects.

Because of the creation of Māyika subjects, the intellect of beings becomes so confused that they begin to understand the objects in the same way as they appear to them under the influence of Māyā. When such beings come into contact with the subjects of the universe, what happens to them is stated thus:-

(3) The reflection of Māyika subjects that have remained in the intellect of beings spreads over the realistic subjects of the universe under the influence of Māyā.

With the reflection of Māyika objects on the subjects of the universe, as the white object appears red when the red light is thrown upon it, similarly the subjects of the universe instead of being accepted in their pure form, are going to be accepted with the illusive attributes of Māyā. As the intellect of the being is covered with Māyā, the being becomes (remains) ignorant. This process can be understood easily with the example of a child. As the state of the being at this time is like that of a rash and ignorant child, so he cannot discriminate between good and bad, high and low (noble and ignoble) and pleasant and unpleasant. A young child doesn't understand anything, so he believes and understands the thing as he sees and is explained. If he is taught that a particular thing is not good, he will understand it as bad. Similarly, if he is taught what is bad is good, he will begin to believe and understand

it as good, and vice versa. Now, whenever any good thing is brought before the child, he will treat it as bad. Moreover, that object will appear bad to him. It is through this very process that Māyā deludes and misleads beings. (This process will be explained in detail in the chapter on “Jīva”).

**Viṣayatā:**

Māyika subjects that are produced in the intellect are called Viṣayatā. The objects of the universe whose knowledge we have through senses and because of their being the subjects of the knowledge of senses, are known to be Viśaya - the subjects. Because of Māyā, Viṣayatā (Māyika objects similar to the subjects of the universe) is created in the intellect of beings. These subjects are reflected upon the subjects of the universe. For this reason, when he sees the subjects of the world, instead of having the experience of purity of subjects, he begins to have the experience of subjects mixed with Māyika subjects. In this matter, the experience of the subject is of course realistic but the experience of the subjects that are influenced by Māyā is false. For example, a person who moves in a circle will begin to see all objects around him moving round, in this matter his experience of the colour, the shape and the distance of objects like the table, the chair etc will remain as real it is but the sight of the objects moving round is not realistic. Similarly, the experience of whatever subjects like the chair, the table, the house, the family etc, that we obtain in the universe is realistic. But together with this experience, another type of experience such as the table is produced, the table is destroyed, the table is good or bad etc that we obtain is caused by Māyā or because it is subject to Māyika objects it is unrealistic and false. Hence, the experience of Viṣayatā -the subjects caused or reflected out of Māyā is nothing but our illusion.

Here, we should give attention to one thing, Māyā created Viṣayatā - the Māyika subjects in the intellect of a being. Māyā does not play any kind of mischief with the objects of the universe. The universe has been made by Brahm and of Brahm. Hence, only our experience of the subjects may be unrealistic. The attributes of

Māyā make influence only upon the intellect, not upon the objects. As these attributes of Māyika objects are created only in our Māyika mind, therefore they don't have any effect on the actual objects of the universe and nor do their attributes change because of the Māyā. As these attributes of Māyika objects do not enter into the real objects of the universe created by Brahm, the universe does not become unreal because of Māyā as proposed by Śrī Śankarācārya. Hence, the point of claiming the universe as Māyika and unreal is falsified according to Śrī Mahāprabhujī.

### **The Universe (Jagat) & The Māyika World (Saṃsāra)**

Being Brahmātmaka of the nature of Brahm, the universe is real. We have been able to understand the scriptural doctrine by the narration up to this extent. However at various places in scriptures we come to see narration such as, “all this is untrue, all this is false, all this is illusion”, how can this contradiction be resolved?

Certainly, there is no kind of contradiction in the scriptures. However the contradiction that is seen, is due to a serious mistake to understand the universe and the Māyika world to be one and the same. The universe and the Māyika world are two different things.

The universe is the inanimate creation with names, forms and actions manifested from the attribute of Sat existence with the concealment of Brahm's attributes of Chaitanya - consciousness and Ānanda-bliss(limitlessness), the universe being Brahmātmaka (evolved out of Brahm) is real. The universe can never be untrue and false.

The beings in the universe come under the influence of Māyā and make their I-ness and My-ness of their own, which is different from Brahmātmaka universe. Such a world having the nature of I-ness and My-ness is called “Saṃsāra” - the Māyika world. The universe is true and real as Brahm himself is. I-ness and my-ness are also true but Saṃsāra-the Māyika world, which the being has made by combining it with the universe and I-ness & My-ness is false. Under the sway of Māyā, the being has thrust

Māyika attributes upon the universe. These Māyika attributes present a new world before a being, which is different from the universe. That Māyika world characterised by I-ness & my-ness of Samsāra carried the being far from reality. It entangles the being into the net of I-My-Yours so much that the being forgets Bhagavān. With the gift of Ahantā (I-ness) given by Bhagavān, the being can perform the service and devotion of Bhagavān with the devout sentiment (of Brahmik I-ness), such as “I am the part and servant of Brahm”. Bhagavān has given the gift of Mamatā - My-ness to a being. With this gift of Mamatā - My-ness he may have devout sentiment (of Brahmik My-ness), such as “Bhagavān is my own lord and Bhagavān is the only object of my worship and is my resort”. Instead of making such virtuous use of I-ness and My-ness, the universe which Bhagavān has manifested for his own sport is treated by beings with selfish sentiments like “I-My-Yours”.

Such misapprehension has been caused by Māyā. The beings, whom Bhagavān has manifested as a part of his Puṣṭi-sport having been involved in Pravāhī-līlā of worldly desires only, and play the sport by themselves in the world instead of adapting themselves to Puṣṭi-līlā of Bhagavān, because of their Māyika I-ness and my-ness. The I-ness and my-ness that are engendered under the influence of Māyā bring unhappiness to the beings through misuse. Hence, in order to make such beings conscious of their true duty, Samsāra - the Māyika world characterised by I-ness and My-ness is called false and illusive in scriptures. These words are not used for abusing the universe, which is created by Brahm himself, using himself as material, as misunderstood by other philosophers.

The Universe is the playground of Bhagavān. It is not distressful. Every individual soul should know the divine form of the universe and should decide his own duties to be done in the universe.

**For Further Reading:**

- “Prapañca Viveka” - First chapter of “Prameyaratnarṇava” composed by Śrī Lalubhaṭṭajī
- “Śāstrārth Prakaraṇ”- First Chapter of “Tatvārthadīpa Nibandha” composed by Śrī Mahāprabhuḥjī
- “Sruṣṭibhedavāda” composed by Śrī Puruṣottamajī
- “Āvirbhāva-Tirobhāvavāda” composed by Śrī Puruṣottamajī
- “Prasthāna Ratnākara” composed by Śrī Puruṣottamajī
- Preface of the newly published “Brahmsūtrāṇubhāśya” composed by Śrī Śyāma Manoharajī





## **Jīv-Viveka**

(The consideration of the beings)

### **The Purpose of the creation of the beings**

The matter of the universe (Jagat) is the insentient creation of Brahm. In the sport or Līlā of Brahm, the universe is like the playground or stage. In the absence of the actors, only with the stage, the drama can't be performed; likewise the playground may be there, but if the player is not there, then the play can't take place. Without an artist or a player, the stage or the playground will be quite lifeless, passive, and meaningless. Similarly, if the beings are not there in the universe, the universe too will become utterly lifeless and inactive. The sport (līlā) , then wouldn't have taken place. Again Brahm would have remained alone only; and wouldn't be able to enjoy the sports in spite of the available revealed creation (the universe). Sportsmen are a must for the sport, and actors are necessary for the drama. Similarly, it was an utmost necessity to manifest beings (jīva) to perform the sport, otherwise it would have been an insentient and lifeless universe. This is the very reason why Brahm has created sentient beings (jīva) along with the insentient creation (Jagata).

### **The Manifestation Of The Living Beings:**

The beings (Jīva) emerge from the Sat (existing attribute of Brahm) and Chit (attribute of being conscious about the existence) parts of Brahm. Narrating the process of this emergence, it has been said in the Upaniṣad: 'I may manifest into many forms out of one'. The Brahm had this kind of desire to become many, so innumerable particles of material things (Jaḍa) and beings (Jīva) have emerged out of Brahm as countless sparks that emanate from the fire. Thus, as Brahm himself manifests as beings (Jīva), similar to the insentient universe (Jagata), beings are also part (Aṃśa) of Brahm, of the nature of Brahm (Brahmātmaka) & departed from Brahm.

**Manifestation Process(Vyuccaraṇ):**

The process of the manifestation of beings from Brahm has been explained thus; as the sparks emanate from the fire, innumerable beings are also separated from Brahm. Considering this process, naturally a question may arise that if Brahm is all pervading as an infinite entity, which place can there be where the beings separated from Brahm may enter into? Or can anything really be separated from Brahm?

This doubt can be resolved by the illustration of the sea and its waves. As the waves of the sea arise from the sea and are absorbed back in the sea as well, these beings having the nature of Brahm are separated from Brahm, in the region of Brahm itself and are absorbed back in Brahm. Everything is possible in Brahm as he is the resort of contradictory attributes 'Viruddha-dharmāśraya'.

**Insentient Universe is The Work of The Brahm, But The Individual Soul is The Particle of The Brahm:**

Whatever is produced is called the 'act' - 'Kārya'. E.g. A tree. The thing from which something is produced is called the 'cause' 'Kāraṇa', e.g. The seed. According to this definition of act and cause effect and cause, the universe is called "The Act of Brahm". But, here is a thing of consideration that even though the individual being has been manifested from Brahm, the being is not called 'The act of Brahm' but the particle of Brahm only. What is the reason?

The universe and the being, both have their manifestation from Brahm. Yet, after they are manifested, the objects of the universe such as the pot, the cloth, the house, the body, the river, the mountain, iron, the wood etc. hold various names and forms. These different names and forms become their distinct identity from one another. It doesn't happen so with regard to the individual soul. The individual souls are innumerable, but so far as the names, forms, colours, shape, weight etc. are concerned, they are not like lifeless objects. Being similar to one another like the drops of water, it becomes difficult to know them distinct from one

another. Body, organs, etc attached to them can be different but souls cannot be recognized distinctly. The identity of the individual souls is not as easy as that of the insentient objects. For this very reason, the beings are stated to be the particles of Brahm, while the universe is called the act of Brahm.

### **The Individual Being Is Atomic In Form:**

In scriptures, the size or the volume of the individual soul is considered as having the quantum of an atom. The Brahm is omnipresent, while the individual soul is atomic/subtle/scattered. The individual soul is sentient, and sentience is the Dharma of the individual soul. As the sentience of the individual soul is experienced throughout the body, some people consider the individual soul too as omnipresent as Brahm, but this belief is faulty. A flower is located at only one place in the garden, but one can feel its fragrance everywhere in the garden. However, for this reason, the flower can't be taken as an omnipresent object. Similarly, the individual soul is only an atom, a particle. The body dwells at one place, yet the attribute of its sentience is felt, like the fragrance of the flower, throughout the body. The individual soul and the insentient universe can't be separated from Brahm.

### **The individual Soul & the sentient world are inseparable from Brahm**

At various places in scriptures it has been stated that nothing else exists except Brahm. Only Brahm is the absolute reality. Whatever is there over here that is only Brahm. Because of such scriptural statements, some people with fear conclude that if nothing can exist or happen here except Brahm, the experience of an insentient universe and the innumerable individual souls with their wide variety then has to be our illusion. Hence, Śrī Śankarācārya believed that the world is an illusion. In the chapter - 'Prapañca-Viveka' we have been provided the understanding that the insentient universe cannot be an illusion. This means that the universe is true and real. Similarly, the individual soul too, being the particle of Brahm is invariably true. The question that arises is:

what kind of relation exists amid the insentient universe, the individual soul and Brahm?

The insentient universe and the individual souls are two forms that only one reality has held. Concealing its 'Chit' (attribute of being conscious) and 'Ānanda' (unlimitedness) attribute, when Brahm manifolds only its 'Sat' (attribute of existing) those particles of Brahm are termed as 'The insentient universe Jada' (non-living organisms or matter). Similarly, when Brahm conceals its Ānanda attribute and manifests its Sat-Chit attributes into uncountable particles, such Chit particles of Brahm are designated as the individual souls or the 'sentient beings' - Jīva. Thus, we can quite evidently say that when various ornaments like the ring, the garland, the bangle, the anklet etc. are made from gold, the element of the ring or the bangle does not undergo any change. Similarly, when Brahm, by his own will, has held various forms of insentient things and sentient beings, it is naturally true that only Brahm remains as one ultimate reality. After knowing this much, now we can understand that as the ornaments made from gold are not different from the gold; the universe and the beings made out of Brahm being an ingredient himself are also not different from Brahm.

### **Identity with tolerance for differences**

The Identity between the matter, beings and Brahm does not contradict the differences among those three. It is such a distinct relation that it can contain the differences of the insentient universe and the sentient beings. Hence, this Identity/ non-dualism is called 'Identity - tolerant of differentiation'. This 'Identity - tolerant of differentiation' is also called "Tādātmya" harmony. In terms of metaphysical view, the tiny and huge waves rushing towards sides of the shore of the sea are the sea itself. However, from the point of view of the difference of their size, shape, and kinds, they can be seen distinct from the sea as well. The reason is neither extreme differentiation nor extreme Identity between the sea and its waves. Similarly, there is a harmonious relation between the insentient - sentient world and

Brahm like that of the sea and its waves; not extreme differentiation; not extreme Identity.

### **Tādātmya - The Harmony:**

The Brahm is the resort of contradictory attributes 'Viruddha-Dharmāśraya'. Hence, even though it is the only one and non-dual, it contains in it the duality of the insentient things and the sentient beings manifested for its sport, like the sea that encloses in it the multitudinous waves. For this reason, the relation between the insentient and sentient world and Brahm is called the harmonious relation of Identity tolerant of differentiation.

### **The Concealment of the Attribute of Bliss:**

The attributes of 'Chit and Ānanda' of Brahm are concealed in the universe, while in the individual souls, the particle of only the bliss (Ānanda) is concealed. When the individual souls are manifested as particles from Brahm, Brahm's attribute of bliss and unlimitedness also has its manifestation along with the attribute of 'Sat' and 'Chit' in them, as the sparks emanate from the fire. As the fire remains manifested in the sparks for some time, the attribute of bliss being manifested in them, Bhagavān's divine attributes like Aiśvarya, Vīrya, Yaśa, Śrī, Jñāna and Vairāgya (Divinity, Valor, Fame, Wealth, Knowledge and Detachment in an unlimited proportion) too, manifest in the soul.

Thereafter, by Bhagavān's wish, the part of ānanda disappears in the soul. With the disappearance of bliss, all the 6 attributes of Aiśvarya, Vīrya, Yaśa, Śrī, Jñāna and Vairāgya gifted as parts of divine attributes also disappear from the individual soul. This Chit-consciousness particle - the particle of Brahm is called 'a being' - Jīva, when the particle of bliss disappears from it.

The disappearance of divine attributes brings various adverse effects on the being. Let us see now which attributes with their disappearance cause what kind of adverse effect upon the being:-

**(1) Aiśvarya** = Unlimited freedom is received because of the

attribute of Aiśvarya. As Bhagavān controls and regulates the creation, the individual having Aiśvarya has power to control others. But with the disappearance of 'Aiśvarya' the beings become humiliated. Such humiliated people are naturally dependent and Sāpekṣa' related to other things. By the loss of Aiśvarya, the attributes of humility and dependence take place in the individual soul.

- (2)**Vīrya** = The individual soul who possesses the attribute of Vīrya is powerful or potential. But when Vīrya disappears, the being becomes powerless and is subjected to fear, just as a person who loses strength becomes fearful. The fearful man has to struggle to save his life from his enemies. Similarly, the being who loses the attribute of Vīrya is entangled in seeking the ways to be free from worldly and otherworldly fears in which he is caught.
- (3)**Yaśa** = The best person is the one who succeeds. That person becomes an ideal for an ordinary person. With the absence of 'Yaśa' various kinds of vices enter into the being. "Karna" possessed various powers, he was heroic and extremely generous. Again, he was born of Kuntī the mother of Pāndavas, by the grace of the sun-god. He was the eldest among all the Pāndava brothers. However, as he was nourished and brought up by a maid-servant named Rādhe, he was suffering from an inferiority complex and regarded himself as the son of Rādhā. Because of this complex of being the son of a maid servant all his fame was brought to an end. All his excellent ideals had lost their value. Because of this, he took the side of a Dharma. If a tiger's cub is brought up along with the crowd of sheep, it will develop the traits of the sheep and will begin to bleat like the sheep and eat grass, and this itself is the lowliness. The lowly individual being void of self-confidence thinks that it is good for him to imitate what people around him do. The being who is void of yaśa too, becomes the imitator.
- (4)**Śrī** = Śrī means splendor, beauty, wealth, good-act etc. The splendor of Brahm lies in its pervading power. The man who

has lost Śrī is entwined by the coverings of the subtle and gross bodies. Because of the relation of the body, the being has to pass through six changes like <sup>1</sup> birth, <sup>2</sup> existence, <sup>3</sup> growth, <sup>4</sup> vipariṇāma (adverse consequences), <sup>5</sup> Apakśaya and <sup>6</sup> death. Again, as he becomes void of sources, wealth, and good deeds, he has to face the calamities of birth, old age, diseases, and death. Again, as a lustful man remains entwined in seeking the ways to Satisfy his desires, the being too has to try unnecessarily to Satisfy the desires of the body and the senses.

**(5)Jñāna** = The individual being with knowledge is having full intuition as to his duties regarding his own self and the supreme self. When the knowledge leaves him, the being stops to have all such intuition. Consequently, the body he is having in the rounds of birth and death, is taken by the being as his original form - Svarūpa. Then he begins to think, “I am a man”, “I am a woman”, “I am a Brāhmiṇa”, “I am wealthy/poor” etc, he then delimits himself in the ego that is born due to the body or bodily status. The being becomes the doer of deeds such as his petty, insignificant ego leads him to do at whatever time it wills. Thus, the being becomes subjected to the body.

**(6)Vairāgya** = To remain glad in one's own self and to remain Satisfied is the characteristic of a detached person. When Vairāgya disappears, the being is beset with dis-Satisfaction and dis-pleasure (want of delight). As a result of this, the being becomes subjected to worldly pleasures and develops my-ness (mamatā) in objects such as the husband, wife, mother, father, children, brothers, relatives, house, wealth etc. that he obtains and loses in birth after death.

### **Varaṇa (Selection of Beings):**

When Bhagavān forms the individual beings from his Sat and Chit attributes and hides the attribute of Ānanda from him, Bhagavān makes the varaṇa or chooses the souls on the basis of his independent wish into whatever kind of fruit he wishes to bestow upon them. With the desire of bestowing various kinds of fruits,

Bhagavān chooses the souls in different paths. Basically, the three divisions as stated in “Puṣṭi-Pravāha-Maryādā Bheda” grantha by Śrī Mahāprabhuḥjī are: (1)Puṣṭi jīva, (2) Maryādā jīva and (3) Pravāhī jīva. Varaṇa means to choose. In a drama, the director first makes the choice by deciding which particular roles be given to which artists for performance. Similarly, Bhagavān makes distribution of the roles to be performed by beings in the world just before the sport begins. No being or no one else has the power to make changes in the choice of the fruit, the path, the means, or the life that Bhagavān has made for any particular being.

**Relation with five-fold ignorance ('Panca parvā Avidyā):**

After the beings are chosen, their relation with Avidyā - ignorance is fixed according to the will of Bhagavān. Avidyā is a kind of one function of Māyā. The relation of Avidyā binds the being with the bondages of I ness - Myness, birth-death, sins-virtues etc. Avidyā performs the function of these bondages by five kinds of 'illusions - Adhyāsa'. These Adhyāsa are:

**1.Antaḥkaraṇādhyāsa**

**2.Prāṇādhyāsa**

**3.Indriyādhyāsa**

**4.Dehādhyāsa**

**5.Svarūpavismṛti**

Adhyāsa means illusion. These five Adhyāsa's are also known as “Panca parvā Avidyā”. Now we shall know them in the order as given above:

**(1)Antaḥkaraṇādhyāsa**

Chit-consciousness, Ahamkāra-ego, Buddhi-intellect, and Mana-mind are collectively known as Antaḥkaraṇa-the internal organ. The Antaḥkaraṇa is insentient. However, as the being is related to Antaḥkaraṇa, he takes himself to be the Antaḥkaraṇa and relates itself with all the functions done by Antaḥkaraṇa and the results of the deeds also. This is the first illusion/Adhyāsa of the being. Because of this illusion of Antaḥkaraṇa, the being begins to regard itself as the doer and availer of good and bad deeds as well as good and bad fruits.



**(2)Prāṇādhyāsa**

Prāṇa - the breath itself is insentient but the relation of the being with prāṇa leads him to have an illusion that he himself is the Prāṇa. This is called the Prāṇādhyāsa - the illusion of being the life of the soul. As a result of this illusion, we feel that a human survives and dies because of the presence and absence of the breath, and not because of the soul.

**(3)Indriyādhyāsa**

The sensory organs are also insentient. Yet, when the being's relation with sensory organs takes place, he begins to regard himself as the sensory organs. Because of the happiness and pain of the objects experienced by senses, the being is led to have the illusion of happiness or sorrow. This is called Indriyādhyāsa - the illusion of being the sensory organs.

**(4)Dehādhyāsa**

Our gross body which we can see with our physical eye is called 'Deha'- the body. This body too is insentient, but because of its relation, the being takes himself to be the body and so he regards bodily joys and sorrows as his joys and sorrows. This is called the Dehādhyāsa the illusion of being the body.

**(5)Svarūpavismṛti**

The being is originally the particle of Brahm. But when the being forgets such divine Svarūpa (nature) of his own, it is called Svarūpavismṛti. As the above stated illusions attach themselves to the beings, he goes on forgetting his own Svarūpa more and more. Consequently, he is flung further and further away from Bhagavān, and forgets his relation with Bhagavān of being a particle of Brahm which is his original Svarūpa.

When the child is born, it is quite innocent. Its “I-ness” is restricted only to its own self. Its “My-ness” too is restricted in having its mother's milk. But as it is going to have contact with its father, brother, sister, food, clothes, toys, slate pen, books, school etc., the limits of its I-ness and My-ness begins to grow. In the beginning, the I-ness remains only in the body. Gradually, when we get the knowledge of our father's name attached behind the name of our body, or the knowledge of the caste and clan of our body, our I-ness gets a bit extended. Thereafter, when we get the

knowledge of the home in which we dwell, well protected and safe, our I-ness gets extended that way too. We begin to develop the I-ness with regard to our own self in relating us to our father, caste, class, or house. When somebody speaks immodestly in the matters of our caste-class etc. or does harm to it, we come to understand that to what extent we have become one with our caste, class, mother, father, or house. When such an occasion arises, it begins to give us trouble as if somebody has encroached upon us. Exactly in the same way the being too, begins to regard his antaḥkaraṇa and Prāṇa - the internal organs and life to be totally indistinct from him. This is the greatest illusion of the being.

Every insentient object is formed with the attributes of Sattva, Rāja and Tama - attributes of 'Prakṛti-natural disposition or temperament'. Our body, senses etc being insentient are originally formed by 'Prākṛta- worldly attributes'. In the 'Gītā', Bhagavān explains to Arjuna that the inbuilt temperament of all the attributes of 'Prakṛti'-(comprising 3 attributes of Sātvika-Rājasa-Tāmasa Guṇa or attributes having specific characters) is already decided. Every attribute performs its function spontaneously according to its own nature. The being infatuated by Māyā, as he is, is imprisoned in the body; characterized by the attributes of Sattva-Rājasa-Tamasa. Hence, as the ringless horses (that are out of control) drag their riders randomly in any unwanted direction, similarly; the body, the senses, the breath, the internal organs and forgetfulness of Svarūpa(real self) drag the individual soul towards their own subjects. This tugging will go on until the individual soul becomes free from the illusions of the body etc.

### **Deha Prāpti - The attainment of the body**

After having contact with Panca parvā Avidyā, the being attains the subtle and gross bodies. There are 2 types of bodies that the soul attains:

#### **(1) Sūkṣma Deha - The subtle body**

The subtle body is formed by the above ten subtle senses, five "Tanmātrā"- in the form of sight, flavor, smell, touch, and word & Antaḥkaraṇa. The powers like the action, the movement, the vision, the taste, the smell, the touch, and the hearing that have

remained in the gross senses are called subtle-senses. The subtle body is not destroyed with the destruction of the gross body. The subtle body with passions and cultural impressions of good as well as bad deeds done in former births, keeps moving from one body to another body along with the being.

### **(2)Sthūla Deha - The gross body**

The body made of bones and skin, that we can see with our physical eyes and that is rendered into ashes by the performance of the fire-ceremonial is called “Sthūla Deha”-the gross body. This gross-body is made out of “Pañca Mahābhūta” earth, water, light, air, and space. The five Tanmātrā - sensory organs are sight, flavor, smell, touch, and word. Five organs of knowledge are- eyes, nose, ears, tongue, and skin; and five physical organs are: hands, legs, mouth, rectal organ, and genital organ.

By obtaining the subtle and the gross body, the being characterized by the body experiences birth and death. The beings keep moving in the cycles of birth and death. From the beings, whom Bhagavān has selected for liberation attain good-association and Panca parvā vidyā by the grace of Bhagavān.

### **Fivefold Knowledge (Panca parvā vidyā):**

Vairāgya - Sāṅkhya - Yoga - Tapa - Bhakti are considered as fivefold knowledge.

#### **(1)Vairāgya - Dettachment**

Absence of attachment to worldly objects like house, family, wealth etc is known as vVirāgya.

#### **(2)Sāṅkhya - To understand the difference between the ultimate element and perishable universal objects**

When detachment is obtained, the Saṃyāsa or renouncement of all the materialistic objects become possible by the knowledge of difference between the eternal soul and other perishable materials.

### **(3)Yoga - To concentrate upon the soul and self realiSation**

After having renouncement, one must study Aṣṭāṅga Yoga observing Yama, Niyama, Āsana, Prāṇayāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi in order to stabilize the mind and other sensory organs in the supreme soul.

### **(4)Tapa -Austerity**

The being should keep meditating attentively on the nature of the visible universe as the pervading power of Brahm and the nature of the individual and one as the particle of Brahm. Together with this, he should develop the quality of equality in the dualities of happiness and pain, blame and praise, friend, and foe etc and should bear these dualities by fixing the mind on the sports of Bhagavān.

### **(5)Bhakti -Devotion**

Devotion means to have deep love for Bhagavān by constantly feeling our relation with Bhagavān with the sentiments of being “Aṃśa” and “Aṃśī”, the particle and the whole. If the being develops love for Bhagavān because of the sentiment that Bhagavān must bestow the fruit of liberation, such devotional love with the expectation of liberation is called Maryādā Bhakti. In Puṣṭi devotion, the being should utterly be void of desire for liberation.

### **Three states of an individual soul**

The individual souls pass through 3 states because of 5 types of the above mentioned Avidyā and Vidyā ignorance and knowledge.

- (1)Ṣuddha - Pure
- (2)Baddha/Saṃsārī - Bound/worldly
- (3)Mukta - liberated

### **(1)Ṣuddha - Pure**

After having manifested from Brahm as the particle, the state of the soul from the disappearance of the particle of bliss until

the relation with Avidyā , is called 'the pure state' of the being.

**(2)Baddha - Bound**

When the Soul is having the relation with Avidyā - ignorance, he is bound in the cycles of birth and death. So, this state is called the Baddhāvasthā - the bound state or Samsārī Avasthā - the worldly state of the being until he obtains Panca parvā vidyā, the being dwells in this state.

**(3)Mukta - Liberated**

After the attainment of Panca parvā vidyā, the being is liberated from the cycles of birth and death. Hence, this state of the being is called 'the state of liberation'.

**Beholding the individual soul**

The space has no form, colour and shape, so it can't be seen with eyes. Similarly, the souls characterized by the subtle body are void of gross, worldly (Prākṛta) form. Hence, we cannot have their experience with our worldly physical senses. For this reason, ordinary men cannot see the soul. No one else except Bhagavān can see them as they cannot be seen in explicit form. How can men know which particular soul is Puṣṭi Mārgīya or Pravāha Mārgīya? However, on the basis of the test as to which beings have liking, faith, love and loyalty to follow whichever Mārga, we can generally guess and make an assumption about the Mārga in which Bhagavān may have placed that being; but we can't say that with surety. However, in the following three extraordinary states, the individual souls can be seen.

(1)The individual soul can be visible to a man whose mind is elevated with powerful knowledge that can develop the divine vision to behold the self through the means of Yoga by which he can fix and concentrate his mind in Nijātma Kaivalya- the blissful supreme self.

Or

(2)It becomes possible to behold or have visible Darśana of the individual soul by the divine vision obtained through the grace of Bhagavān, such as bestowed upon Arjuna by Bhagavān to have his Darśana on the battlefield of Kurukṣetra.

Or

(3)The man whose vision has become divine through the knowledge of Brahm by following the means of the path of knowledge can also see the individual soul through such divine vision that has been enriched by the knowledge of Brahm. And, sometimes as some exception to Bhagavān's wish, that the men may behold their own self or the supreme self, it becomes quite possible for them to behold the soul with their physical eyes. For example, when Bhagavān assassinated Śiśupāla, the divinity splendid soul of Śiśupāla was seen by all the members of the assembly to have been ushering out of Śiśupāla's body and entering into Bhagavān Śrī Kṛṣṇa. The deities too can behold the individual soul.

#### **The attributes of Soul:**

Among various attributes of the being, some magnificent attributes are narrated as under:-

##### **(1)Parimāṇa (Dimension)**

The Parimāṇa dimension of the being is of the form of an atom.

##### **(2)Sankhyā (Number)**

Innumerable beings have manifested from Brahm. For this reason, the attribute of number also remains in the beings. We can say: the soul of Rāma, the soul of Lakṣmaṇa and even we can count them. This is the attribute of the number.

##### **(3)Pṛthaktva (Distinct)**

We can say: the soul of Rāma is in his body that is present in this country, but it is not present in the body of Śyama who is in the foreign country. In this, the distinction of one being from another being can be seen. This shows that beings have the attribute of being distinct from each other.

##### **(4)Daiśika Paratva - Aparatva**

Again, we can say : the soul of Rāma is in the body of Rāma here, but it is not in the body of Śyama there. Thus, we can show the sense of here and there in the being. And so, the attribute

of Daiśika Paratva - Aparatva, being here and there exists in the soul.

**(5)Kriyā Sāmarthya**

The individual soul can shift from one body to another body. So, the individual soul has the power to get in order to usher from the body, to change the body and to change the world.

**(6)Prāṇadhāraṇa Prayatna**

In accordance with the will of Bhagavān, the individual soul, because it is qualified to obtain the body, is able to make efforts to hold life. So, this attribute is believed to be there in the individual soul in a formal way.

**(7)Svapna Prakāśakatva**

When we are dreaming, the objects of the dream do not exist outside, but they are in the internal organ. In this state, the being brings out the dream or lets us know about it.

**(8)Laukikendriyāgrāhyatva**

As it is not possible to behold the individual soul by our physical worldly senses, Laukikendriyāgrāhyatva - non visibility by worldly senses is also one attribute of the being.

**(9)Visarpicaitanya**

Though, the soul dwells in the heart, it's consciousness is spread throughout the body and so Visarpicaitanya - the capacity of spreading the consciousness is also one of the attributes of the being.

\*These attributes are obtained by the beings by the will of Bhagavān during creation. Some of these attributes are accomplished by the very nature of the beings, while some other attributes are new entrants or formal too.

**(10)Vyāpakatva**

The bliss that has been concealed in the being is again manifested at the time of liberation. Though, the individual soul remains an atom a particle, the being can experience in him the power of pervading in everything.

**Types of beings**

As shown in Śrīmad-Bhagvad-Gītā there are chiefly two kinds of beings, 'Daivī and Āsurī' - divine and demoniac.

**(1)Daivī Jīva - Divine beings:**

Those beings in whom Bhagavān has established subtle good passion-virtues, are known as Daivī Jīva. Because they possess virtues, these divine beings have in their liking, aptitude, and eligibility to practice the means of the upliftment of the self. By pursuing means, they can obtain liberation or devotion by the grace of Bhagavān.

In the treatise named 'Puṣṭi-Pravāha-Maryādā Bheda', Śrī Mahāprabhujī has narrated in detail about these varieties of the beings. Accordingly, Daivī beings - divine beings are mainly of two types :-

**(1)Puṣṭi Jīva**

The beings who are not having any interest in worldly matters forbidden by scriptures, who are not having any sort of liking for obtaining heavenly fruit's and liberation as shown in scriptures are known as Puṣṭi beings; moreover, the beings who are having attachment to the svarūpa and worship of Śrī Kṛṣṇa, should be taken as Puṣṭi beings. Again, Puṣṭi beings mean such beings who are not interested in worldly and otherworldly fruits or liberation. The beings who believe that the blessedness of their life lies in service, narration of glories and devotion of Bhagavān Śrī Kṛṣṇa are called Puṣṭi beings. Here Puṣṭi word means grace. So, the conclusion is that the beings who are blessed and chosen by Bhagavān for his Bhakti are known as Puṣṭi beings.

**(2)Maryādā Jīva**

Maryādā beings too are not extremely interested in worldly objects but are rigid towards the scriptures and have a tendency of attaining liberation, of doing virtuous deeds proposed by scriptures. They have an urge to obtain liberation through desireless action (Karma Mārga), pursuance of knowledge(Jñana Mārga) or Maryādā devotion within the limit's of means preached by scriptures. So, such beings are called Maryādā jīva.

**(3)Āsurī Jīva - Demonic beings:**

Jīva has manifested demonic beings for continuation of the sport of creation and not for the sport of liberation. The demonic beings are also called “Pravāhī beings”. There are two



sub-distinction of these beings. (1)Durjña and (2)Ajña. Durjña means one who has all the worst attributes (as described in the 16<sup>th</sup> chapter of Gītājī) and Ajña is one who is ignorant.

Going back to treatise named 'Puṣṭi-Pravāha-Maryādā Bheda', Puṣṭijīva can be divided into the following four types:-

### **(1) Śuddha Puṣṭijīva**

When Bhagavān bestows love upon beings by his manifestation or by any other kind of favor, that being, like the Vraja devotees, develop deepest love for Bhagavān. Hence, the beings having deep sentiments like those of Vraja devotees are called Śuddha Puṣṭi beings. Without following any of the methods of developing love for Bhagavān, these beings have a natural tendency of having bhakti. Therefore, they are known as Śuddha Puṣṭi beings.

### **(2) Puṣṭi Puṣṭi Jīva**

Those who are Puṣṭi beings, they easily obtain the knowledge of all the matters that are useful in the service of Bhagavān, knowledge about the greatness of Bhagavān and of the divine attributes of Bhagavān. Through the association of the good guru and Vaiṣṇavas, the Puṣṭi beings upon whom such grace of Bhagavān showers are termed as Puṣṭi-Puṣṭi Jīva. The three attributes required in Puṣṭi Jīva are

- (1) Love for Lord Kṛṣṇa.
- (2) Complete knowledge regarding the form of Bhagavān as prescribed in Śrīmad Bhāgavata Mahā Purāṇa and the other authentic scriptures.
- (3) Urge for performing sevā of Śrī Kṛṣṇa.

Puṣṭi-Puṣṭi beings have all these attributes. Difference between Śuddha Puṣṭi Jīva and Puṣṭi-Puṣṭi Jīva is that, that Śuddha Puṣṭi Jīva has all the attributes inbuilt and Puṣṭi-Puṣṭi Jīva needs to develop those sentiments through some means or inspiration.

### **(3) Maryādā PuṣṭiJīva**

The Puṣṭi beings who have devotion and love towards

Kṛṣṇa, but are more interested in hearing, singing, and remembering the divine attributes of Bhagavān rather than having proportionately more interest in performing seva of Śrī Kṛṣṇa are known as Maryādā Puṣṭi Jīva. They have tendency of learning more about the divine attributes of Bhagavān as explained in Veda, Gīta, Bhāgavata Purāṇa etc.

#### **(4)Pravāhī Puṣṭi Jīva**

The Puṣṭi beings who are more interested in the external duties regarding the service of Bhagavān, but have less attachment to the svarūpa of Bhagavān and have less interest in gaining knowledge regarding Bhagavān from the scriptures are known as Pravāhī Puṣṭi Jīva.

#### **Types of Liberations (Mukti):**

As prescribed above, the beings who are chosen by Bhagavān for giving them the fruit of liberation are known as Daivī Jīva, so now we need to know regarding the types of liberation. Mukti or liberation is mainly of two types. These both types can be referred to as stages of liberation also. They are:-

#### **(1)Jīvana Mukti:**

When the being obtains fivefold knowledge, such as detachment, sāmkhya, etc, the bondage of ignorance loosens up. The being's illusions of the body, senses, breath, internal organs, and forgetfulness of svarūpa are removed. Though these illusions are removed, the body does not die the death until and unless the fruit's that are accumulated and that are ordained by destiny remain to be availed (to be enjoyed - Puṇya and to be suffered - Pāpa). But when the bondage of ignorance loosens, the being becomes free from the world of I-ness and My-ness. Thus, until the body of the being who has become free from ignorance, illusions, and the worldly life, does not die, that being is called Jīvana Mukta liberated in life. Liberation in life is the condition in which the man is free from Jāgatika bondages. Even if he is doing something or is engaged in Karm, his Pāpa and Pūṇya are not

counted during that period because his body is working, but that person's soul/Ātmā is not attached with the body during that condition of being liberated.

**(2)Videha Mukti:**

When the being who is liberated from life becomes free from the present body and the future body, he is called **Videha Mukta** liberated from the body or bodily materials and bondages.

There are various kinds of **Videha Mukta** after liberation of the being. Bhagavān bestows upon the being the place in accordance with his worth and eligibility. Only divine beings can become liberated, not demonic beings.

**Two Types of Divine Beings are Eligible for Liberation**

Puṣṭi beings and Maryādā beings are the two beings eligible for being liberated. Although eligible, the types of their liberation are different as prescribed in the scriptures.

**Liberation of Puṣṭi beings:**

By the distinct grace of Bhagavān, the Puṣṭi beings first of all become void of desire of even liberation. They are followers of 'Nirguṇa-Niṣkāma-Bhakti'. This type of devotion is characterized by the attachment to the svarūpa of Bhagavān on the earth. Hence, after their death, in the abode of the 'Vaikuntha - the abode of Bhagavān Śrī Kṛṣṇa' they obtain the result of having body there and the chance to perform Sevā of Bhagavān there also.

**Liberation of Maryādā beings:**

Various means like the Karma-Mārga- the way of performing every deed being detached, Jñāna-Mārga - the method to obtain the knowledge of differentiating soul from worldly matters. Sāṃkhya, etc are prescribed for Maryādā beings as methods for attaining liberation the scriptures. By practicing these means, Maryādā beings obtain liberation according to their eligibility.

### **Various Types of Liberation**

- (1) By performing only desireless actions, the benefit of liberation characterized by the bliss of the soul can be obtained. This method of attaining liberation is known as Karma Mārga.
- (2) Through Vaidika actions along with the knowledge of Brahm, liberation with the availment of the bliss of Brahm can be obtained. This method of attaining liberation is known as Jñana Mārga.
- (3) By worshiping the svarūpa of Agni, Varuna etc as stated in the veda; the svarūpa of Viśṇu, Dūrgā, Śiva etc as stated in the puranas by having the sentiment of being Brahm in them, throughout life without any desire and devout sentiment, the liberation characterized by 'Sālokya' (having place in their divine abode), 'Sārṣṭi' (having the divine powers like the worshipped form), 'Sāmīpya'(being an associate of the worshipped form), 'Sārupya' (having a form like the worshipped form), 'Sāyujya' (merging into the divine form of the worshipped form) etc can be attained.
- (4) Without resorting to any deity, liberation in the form of experiencing the bliss of the self can be obtained by the methods of 'Sāṃkhya' and 'Yoga'.

### **Liberation of the Demoniatic Beings**

So far as the liberation of the demoniac beings is concerned, we should understand that- at the very time of making selections(Varaṇa), Bhagavān establishes vicious imprints (Vāsanās) in the beings whom he wishes to create as demoniac. Vicious Vāsanās cause hindrance in obtaining liberation. On account of this vicious Vāsanās, demoniac beings obtain demoniac bodies. By nature, they are interested in doing condemnable deeds. As a result of this, they have to take their birth in the world. Thus, the demoniac beings remain subjected to birth and death in the worldly condition, till the Pralaya (dissolution or apocalypse), and do not obtain liberation until then. When Bhagavān wishes to wind up the creation during Pralaya, he

destroys the ignorance of the demoniac beings and absorbs them in his own svarūpa. Demoniac beings can't attain liberation even though they follow however many means to get liberated before the Pralaya. During Pralaya, as everything merges into Bhagavān, they too get absorbed in the unlimitedness of Brahm, but they can't leave this world before then.

**For Further Reading:**

- “Jīva Viveka” - Second chapter of “Prameyaratnarṇava” composed by Śrī Lalubhaṭṭajī
- “Śāstrārth Prakaraṇ”- First Chapter of “Tatvārthadīpa Nibandha” composed by Śrī Mahāprabhuḥjī
- “Jīvānutvavāda” composed by Śrī Puruśottamajī
- “Iīvapratibimbatvakhaṇḍanavāda” composed by Śrī Puruśottamajī
- “Prasthāna Ratnākara” composed by Śrī Puruśottamajī
- Preface of the newly published “Brahmsūtrāṇubhāśya” (Section-4) composed by Śrī Śyāma Manoharajī



## Mūlarūpa-Viveka

(The consideration of the absolute form)

### **Paratattva: The supreme reality**

There have been, and there can be, a lot of different opinions among religions and philosophies on many subjects. But one thing where all the religions and philosophies agree to a great extent is, the doctrine that - there is some power or some sort of element which is the root of the whole creation; and as a result of this belief, it has to be accepted as omnipresent, omnipotent, the creator, the cause of all, the god of all, the bestower of all the results, all bliss and residue of all as well. The only proper address for such elements is “The supreme reality” or “Paratattva”.

### **Multiple Facets of the Supreme Reality:**

The supreme reality is addressed with multiple names contextually in vedic scriptures i.e. Brahm, Paramātmā, Bhagavān, etc. These three names are the phases of a single personality. Let us now try to understand the form of these facets:

**(1) Brahm:** One integral power which is present as a cause (upādāna) of all in all the names, forms and actions, that are being experienced or are beyond our experience, has been addressed as **Brahm** in Veda and upaniṣada.

**(2)Paramātmā:** Corresponding to the individual being, the supreme reality or Brahm is also known as **Paramātmā** the supreme being. He is the soul of all and is excellent among all souls. He is the indwelling soul, dearest of all, residing in all beings, so he is called **Paramātmā** the supreme soul. Narration of the phases of being- the supreme soul of the supreme reality is done in gītā.

**(3)Bhagavān:** The historical (Aitihāsika) - Paurāṇika works like Mahābhārata, Harivaṃśa Purāṇa, Viṣṇupurāṇa, Bhāgavata etc address the supreme reality as Bhagavān, when he manifests Sṛṣṭi Līlā (the līlā of creation) and his divine attributes like Aiśvarya,

Vīrya, Yaśa, Śrī, Jñāna, Vairāgya etc.

**(4)Śrī Kṛṣṇa:** When that Bhagavān manifests on the earth with his countless divine powers, to bestow upon his devotees, the bliss of his svarūpa, he has been named as Śrī Kṛṣṇa in Śrīmad Bhāgavata.

**(5)Avatāra:** Incarnations in context to the three attributes of Sātvika guṇa, Rājasa guṇa and Tāmasa Guṇa of Śrī Kṛṣṇa as shown in scriptures are Viṣṇu, Brahmā, and Śiva respectively for managing the duties of creation, organization, and destruction, respectively. Innumerable are the incarnations in context to the līlā of Śrī Kṛṣṇa. However, in Purāṇa, like Bhāgavata etc., his 24 incarnations are particularly shown. Out of them, 10 are shown as predominant incarnations and Śrī narasiṃha, Vāmana, Rāma, and Balarāma are shown as 4 Puṣṭi incarnations.

As we have seen above, the narration of Brahm as Paramātmā and Bhagavān has been made keeping in view the individual beings, the creations and līlā's of the incarnations. Hence, all these narrations are made according to the process of relative narration. When the supreme reality is narrated from the non-relative point of view, or philosophical point of view, it is termed as Brahm. Hence, it can be said that Brahm is the non-relative term (Nirapekṣa Saṃjñā). The supreme reality has been narrated as Brahm in Veda and Upaniṣada.

### **To be Saccidānanda is the distinct Svarūpa of Brahm:**

Veda and Upaniṣada narrate Brahm as the form of Saccidānanda

i.e. Sat + Chit + Ānanda = Saccidānand.

The term Saccidānanda is the characteristic of the Svarūpa of Brahm.

**Sat:** Sat means existence, power, or to-be-ness. The existence of Brahm is immeasurable and endless. Brahm remains pervading in all the places, in all times and in all forms. Brahm has such endless, immeasurable, and limitless existence and so Brahm is called Sat i.e. one who is having

the attribute of Sat.

**Chit:** Chit means Chaitanya - consciousness. Knowledge is the prime attribute of consciousness, described as such Chit narrates all-efluence of Brahm.

**Ānanda:** Ānanda unlimitedness is the chief characteristic of the Svarūpa of Brahm. Brahm's Aprākṛta - unworldly divine (alaukika), endless powers and attributes that remain untouched by worldly attributes are considered as Ānanda - The bliss.

### **Brahm as Sarjaka - Pālaka - Saṃhāraka of the universe:**

The term Brahm has been defined in Vedas, from the viewpoint of it's actions. Thus, Vedas say the supreme reality that is the Nimittopādāna cause of all the origins sustenance and destruction of the universe; by whom this universe is created; who sustains the existence of this universe and in whom at the end, this universe merges, - has been called as The Brahm.

Brahm is endless, and it's attributes are endless too. Even Veda consider themselves as incapable to narrate the whole Svarūpa of Brahm. If it is so, how can an ordinary being describe the Svarūpa and the attributes of Brahm! However, it is quite necessary to know some of the attributes of Brahm as stated in Veda in order to understand the Svarūpa of Brahm and to dispel some misunderstandings propagated regarding Brahm.

### **Call it Brahm or an all-pervading element : it is one and the same**

The word 'Brahm' means pervading. Pervading is one that is not bound in the boundaries of space, time and the Svarūpa of things. We shall try to understand it in a little bit simple way: -

### **Sthāna/Daiśika pariccheda (Limitation of Place):**

Brahm is not bound in any kind of space. There is no such space where Brahm has no existence. The existence of mine and yours or of the book you have been reading is limited up to some definite place, for example: If I am inside the house, I cannot be



present outside the house, and if I am out, I can't be inside. Thus, my existence is subject to limitation. Similarly, every person or every small or big thing is bound by the limit of the space. The limitation of the place is called “Daiśika Pariccheda”. Brahm is free (not confronted by) from such limitations of space. Ultimately, Brahm it'self is the prop of the whole creation!

**Samaya/Kālika pariccheda (Limitation of Time):**

Brahm is not bound by the limitation of time as well. The objects of the universe are tied up by the limit of time. The objects of the past have no existence today. Various things of the present (time) will not be there in the future. Similarly, various things of tomorrow will not be there the day after tomorrow. Brahm is free from such limit's of time. Brahm holds it's existence at a time in past, future and present. The reason is quite clear as the time it'self dwells in Brahm; the time is subject to Brahm. The limitation of time is called 'Kālika Pariccheda'. Brahm is void of the limitation of time.

**Vastu/Svarūpakṛta Pariccheda (Limitation of Form):**

Brahm is free from the limitations of form, shape, and size. A horse is an animal, but it cannot be a human being. A human being can be a woman or a man, but he cannot be a mountain or a river. Thus, every object of the universe is bound by limitation of some form, shape and kind but Brahm has no such limitations, though being one and non-dual, it is Brahm who holds the forms of all insentient things and sentient beings.

Thus we have come to know that Brahm is beyond the limitation of space, time and form and so it exists at all places, at all times and in all forms. For this reason, it has been called “Sarvavyāpī” all-pervading (Omnipresent) and it is in this same meaning that it has been called the 'Brahm'.

**Brahm is free from the three fold-differences, due to being all-pervading, indweller of all:**

Brahm is not bound by limitation of objects and forms.

Having heard this, some followers who focus only on the differences, raise a doubt - that, it is clearly seen that Brahm is different from insentient things, sentient beings, and the indwelling-soul (Antaryāmi). If it is so, how can it be said that there are no limitations of form, shapes, and kinds of objects in Brahm? This proves that there are Sajātīya, Vijātīya & Svagata differences in Brahm.

We shall first understand, what is it meant by 'Sajātīya bheda', 'Vijātīya bheda' and 'Svagata bheda' before we resolve this doubt by having the knowledge of the essential Svarūpa of Brahm:

**Sajātīya-bheda:**

When one specific attribute is found to be prevailing in all objects from the beginning as they are produced, it is called "Jāti". For example: Arjuna, Yuddhiṣṭhira, Duryodhana, Karṇa and others are different people. But, we can call all of them by the word - human. Humanity is common in all of them. All humans are of one kind and therefore they are called "Sajātīya" - of the common kind. Here one thing is worth-considering, from the point of view of the Jāti, all humans are 'Ekajātīya' - of one kind and so they fall under the category of mankind, however they are all different from each other from the individuality point of view. So, we can say that there is 'Sajātīya-bheda' in human beings. The individual souls can be taken as Sajātīya with Brahm, since all souls are the part & parcel of Brahm. Brahm's attributes like consciousness, continuity etc., are also there in the beings. Here, one thing should be taken into consideration that if the beings originate from some reality other than Brahm, there can be 'Sajātīya bheda' between Brahm and the beings. But as Brahm himself has become the being (has taken the form of the being) there is no possibility of Sajātīya bheda between Brahm and the beings.

**Vijātīya-bheda:**

Those who hold mutually (uncommon) unequal attributes are called 'Vijātīya'. For example: insentient objects and sentient

beings. Insentient objects are void of consciousness regarding their own existence. They do not have in them attributes such as joy and sorrow, wish, effort etc. The beings have all these attributes in them. Hence, there is 'Vijātīya bheda' between the insentient and the sentient. The woman, the man, the cow, the horse, mankind, animal kind, etc., are the examples of Vijātīya bheda. The insentient universe can be taken as Vijātīya from Brahm. In fact, like the sentient beings, the insentient universe too, are the particles of Brahm. Yet, in comparison with sentient beings, the insentient objects have Brahm's attributes concealed in great measure. Hence, the insentient universe is taken as Vijātīya. But this Vijātīyatā is not in terms of elemental reality but in order to accomplish the Līlā and to fulfill his own desire to hold various names and forms, Brahm has manifested this Vijātīyatā which is present in Brahm it'self. Hence, from the reality point of view when the insentient objects are not different, 'Vijātīya' from Brahm, how can there be Vijātīya bheda between Brahm and the insentient?

**Svagata-bheda:**

The difference that lies between the tree & it's branches, the body & it's limbs and the machine & it's spare-parts are called 'Svagata bheda'. Within one 'Avayavī' object, the differences that lie in various parts of the avayava are called 'Svagata bheda'. 'Antaryāmi' the indweller is a distinguishing form of Brahm. The work of Antaryāmi is to issue control upon the being by dwelling inside the being. All the three attributes of Brahm, namely, Sat, Chit and Ānanda - existence, consciousness and bliss are manifested in the 'Antaryāmi' Indweller. Hence, in comparison with the insentient and sentient, Antaryāmi is taken as 'Svagata bheda' of Brahm. From the reality point of view there is no difference between Brahm and Ataryāmi, as Brahm itself manifests as Antaryāmi inside the beings. Hence Svagata bheda is not possible between Brahm and the Antaryāmi.

The Brahm being void of Sajātīya, Vijātīya and Svagata differences, it's power of pervasion is naturally proved. The power of pervasion is the Aśvarya of Brahm. Being present at all

the places, at all the time and in all the forms, Brahm is Bhagavān (Īśvara) that controls the whole creation.

### **Brahm is fulfilled with many divine attributes:**

#### **Sākāra:**

Though it is all-pervading, Brahm is Sākāra, too it is having the form. The soundwaves that pervade in all countries, in all space and at all the places are not audible in their pervading form. But the same sound-waves become Sākāra in the form of words in the radio like the sound-waves, the vision-waves are also spread in all places, but we can't see them in their pervading form, however in the television-set the same pervading waves become visible scenes. Similarly, Brahm is all pervading too and yet Sākāra too. In it's pervading form Brahm is invisible, in it's Sākāra form it is visible realizable.

#### **Avyay:**

Brahm has neither the origin nor the destruction. It is an eternal indestructible reality . During the creation though it holds various forms of the insentient and the sentient, no change takes place in Brahm. For this reason, Brahm is considered as 'avyaya'. Like Brahm, Brahm's Aprākṛtatā, divine endless attributes, too, are void of any Changes, indestructible and eternal. To be void of changes is the 'Vīrya' power of Brahm. 'Vīrya' means power. To be indestructible is to be 'Vīryavāna' powers and potential.

#### **Sarvasamartha:**

The Brahm is affluent (rich) with all kinds of divine powers. Being omnipotent, Brahm is termed as 'Kartuṃ-Akartuṃ-Anyathākartuṃ Sāmarthya', this means that Brahm is capable to do, to undo, to do otherwise: -

**1.Kartuṃ Sāmarthya (capable of doing everything)** - The Brahm is capable to make the bestowal of the excellent fruit to those who do not perform any scriptural means such as 'Japa' (reciting), austerity, sacrifice, meditation, control, and regulation,

etc. This is the evidence of Brahm being capable to do it all. The Vraja devotees were utterly void of the above said means. Yet Bhagavān Śrī Kṛṣṇa graciously bestowed upon them the supreme fruit which was rare and difficult to be obtained even by Yogīs and wise men of knowledge.

**2.Akartuṃ Sāmarthya (capable to not perform any of the action)** - A person may be equipped (rich) with however many scriptural means, but if Brahm does not wish to bestow upon him any fruit, it is capable not to bestow upon him any kind of fruit. This is just an example of the capability of non-doing (not performing any function) of Brahm.

**3.Anyathākartuṃ Sāmarthya (capable of performing any of function out of the route)** - By going through the characters of the devotees it has been seen that Bhagavān has uplifted even 'Kūbjā', 'Pūtanā', 'Kaṃsa' 'Śiśupāla' etc. Who held passion, avarice (greed) and infatuation towards Bhagavān which are the evil sentiments and means forbidden by scriptures. This is Brahm's power to do otherwise.

To be powerful is to have 'Yaśa'. The Brahm is all-powerful, so only Brahm's attribute of Yaśa pervades. Who would sing the Yaśa of one who is void of attributes? Who would like to obtain and know one who is powerless? And what benefit is there to approach someone having no power? Hence, those who consider Brahm as Nirguṇa and Nirdharmaka consider Brahm as non-worshipable, unobtainable, unknowable and unbestower of fruit. In reality, Brahm is not Nirguṇa and Nirdharmaka, but it is endowed with all extraordinary, divine attributes. This shows that Brahm is worshipable, obtainable and bestower of fruit for all. This is the Yaśa attribute of Brahm.

**Svatantra:**

Brahm is independent as it holds the immeasurable power of knowledge and unlimited power of action. A man may have power of knowledge but if he lacks in power of action, he is going to become dependent. Don't we see many educated, wise, learned

men serving others? The reason is that they require power of action in them. Similarly, a man may possess the power of action, but he may not have power of knowledge, this makes him dependent upon others. A laborer may have much more power of action than his master, but due to lack of power of knowledge, he becomes dependent and till the very end of his life he works as a laborer. And the one, who has both the powers in him the power of knowledge and the power of action, can win freedom from this dependence. The Brahm is independent as it is endowed with infinite powers of knowledge and action. The very independence of Brahm is , Śrī and Śobhā the wealth and splendor. However strong a tiger may be, if it is placed in a cage, all it's luster and power will come to an end, similarly, how much learned a man may be, but if he serves somebody, he will lose his luster and wisdom. Hence, the man who is independent maintains his luster and power, hence Brahm's independence has been called as it's 'Śrī = Śobhā'.

**Sarveśvara:**

Because Brahm is independent, Māyā cannot have her impact upon it. Nobody is empowered to have the upper hand on Brahm. On the contrary it is Brahm who keeps all in it's subjection. Hence, Brahm is called 'Sarveśvara' lord and Bhagavān of all.

**Sarvajña:**

If Brahm pervades in all the places, at all the times and in all the objects what matter can be there which Brahm is unaware of! Hence, Brahm is omniscient. Omniscience is Brahm's attribute of Knowledge.

**Nirguṇa:**

Though Brahm is endowed with extraordinary, divine, endless attributes; it is void of all earthly, worldly attributes. For this reason, Brahm is termed as 'Nirguṇa' and 'Nirdharmaka' to be void of worldly attributes is Brahm's attribute of 'Vairāgya'.

In this way, we have narrated six divine attributes of

Brahm (1) Vyāpakatā - Aiśvarya, (2) Avyayatā - Vīrya, (3) Sarvaśaktimāna - Yaśa, (4) Svātantrya - Śrī, (5) Sarvajña - Jñāna and (6) Prākṛtaguṇavarjitatā - Vairāgya. In addition to these six divine attributes, many other attributes of Brahm have been narrated in the scriptures.

Other attributes:

**Sarvādhāra** - The Brahm has created the universe and has become it's prop. So, Brahm has been described as 'Sarvādhāra' - the support of all.

**Sarva vilakṣaṇa** - The sea manifests in the form of it's waves and yet it is not terminated in the waves, as it is perfect. Similarly, though Brahm manifests as innumerable insentient objects and sentient beings, it does not come to an end in the insentient and the sentient. It does not diminish at all. As the svarupa of independence of the sea remain intact even if it forms the waves, similarly, though Brahm is the form of all, it is also supremely independent and distinct.

It's reason is worth knowing:-

The qualities of the father enter into the son, and not the qualities of the son into the father, the attributes of the sea are there in the waves, but the attributes of the waves are not there in the sea. From this the principle can be established. The attributes of the cause always enter into the effect, but the attributes of the effect do not enter into the cause. So, when Brahm holds the forms of the insentient and the sentient, Brahm does not become unconscious like the insentient and does not become an atom or does not become scattered like the being for this reason, Brahm is called '**Sarvavilakṣaṇa**' distinct from all.

**Abhinna-nimittopādāna** - The Brahm is both the nimitta cause and the Upādāna cause of the creation. (This has already been narrated in detail in Prapañca-viveka).

**Viruddha-dharmāśraya** - From the reality point of view, Brahm being one non-dual, it holds various contradictory forms at the

time of creation. Even though it is pervading and becomes like a small atom as a being. Though it is the cause of all causes, it becomes the effect in the form of the universe. Though it holds all the forms, it is quite distinct from all. As Brahm holds various contradictory attributes, it is 'Viruddha-Dharmāśraya' the resort of contradictory attributes.

**Tarkāgocara** - The Svarupa of Brahm cannot be rasped by the narrow intellectual power of logic. Because of Brahm's attributes of all pervading, power and resort of contradictory attributes, the rules of logic have to accept their defects before Brahm. For this reason, Brahm has been called 'Yuktyāgocara' or 'Tarkāgocara' not approachable by any desire or logic.

**Adraśya** - The Svarupa of Brahm being unearthly and divine, a man cannot behold it by his earthly-worldly senses. In the same way the beings who are unqualified and unworthy cannot have the Darśana of Brahm, hence, Brahm is termed as 'Adraśya' - 'invisible'.

**Svecchayā-Draśya** - Though invisible, Brahm manifests it's svarupa before the person whom he wishes to have his Darśana. Hence, Brahm sometimes becomes visible by it's own will. It is quite well-known in the Purāṇas and in the world that many beings saw Bhagavān during the time of this incarnation and in the time of his non-incarnation.

It depends upon the independent will of Brahm whether to give Darśana or not, again, all people do not behold Bhagavān equally. The Svarupa of Bhagavān becomes visible before the beings, such as and so much as Bhagavān wishes to manifest this svarupa before them. There is one famous example which shows that when Bhagavān entered the assembly of Kaṁsa, devotees with different sentiments beheld Bhagavān in different forms women saw him as the very incarnation of the God of love; people who had friendly feelings saw him as a friend, to old people he appeared as a child, while the wrestlers of Kaṁsa beheld Bhagavān as the death. Thus, Bhagavān gave all these



people his darśana in the form in which a person wishes to see him in accordance with the sentiment of his heart. From this incident we can understand a principle that even in the time of incarnation, Bhagavān does not offer the darśana of his Saccidānanda - divine svarupa to all the beings. This does not mean that the different forms in which Bhagavān gives this Darśana are material and worldly. Bhagavān may be visible as a worldly, child, or a youth or as an enemy or a great man, yet from the reality point of view Bhagavān is always divine, Saccidānanda. To those people who have not gotten such high eligibility to have the Darśana of the divine, Saccidānanda Svarupa; Bhagavān offers them his Darśana according to their worth in different manners, like how it is said 'beauty is in the eye of beholder'. The ignorant people can experience Bhagavān's manifested form as an ordinary person but won't be able to see saccidānanda form. Man of knowledge will feel the attribute of Saccidānanda of Brahm, but would be astonished by Bhagavān's ordinary human form. The men of knowledge and devotion will behold Bhagavān's manifested human form as well on this saccidānanda form Bhagavān will appear to them such as they expect to experience in their devotion of Bhagavān or in the Līlā of Bhagavān. They can, know, believe, and enjoy the quality of Bhagavān being the resort of contradictory attributes.

**Samāna** - In the creation of Brahm, some are in the form of the insentient and some are in the form of the sentient beings. Among the beings the men are able to make upliftment of their own self. While animals and birds, devoid of the ability as they are, cannot make their upliftment. Among the beings some are handsome, and some are ugly and deformed, some are capable, and some are incapable, some are happy, and some are unhappy, some are worth-liberation, and some are unworthy of liberation. Some are sinful and some virtuous etc. For this reason, some people will certainly feel that the creation of Brahm is full of inequality, unfair discrimination, partiality, and dissimilarity. Because of this kind of misunderstanding the ignorant people very often consider

inequality dissimilarity in Brahm.

The allegations made on Brahm to be dissimilar, partial, and cruel should be taken as baseless and actuated by ignorance. In fact, there cannot be any unequally and cruelty. The Brahm will need some person or object that is different from it, if you consider it a problem of Brahm, and if you consider it the distinctness of Brahm, then the problem or distinctness of Brahm is this: wherefrom, to bring 'someone' that is different from it's own self, in becoming dissimilar and cruel? Is there anyone else here except Brahm? If Brahm it'self becomes the insentient and the sentient, wealthy and un-wealthy, big, and small, sinful, and virtuous etc., no charge can be made on Brahm to be dissimilar, partial and cruel. The insentient and the sentient universe is Brahm's own creation. Hence, Brahm is innocent and equal to all.

**Karmafala dātā** - The person who performs good actions, obtains good fruit. While the doer of bad action obtains bad fruit. Having seen such examples, a few people assume that man can get fruit by his deeds. However, if that assumption means that without any will or control of Bhagavān, the action itself yields fruit to a man independently or regardless, then this belief is quite false. No man can produce any fruit by his own efforts and when a man is not able to do any action without the will of Bhagavān, how can he be free to produce the fruit of the action! It is Bhagavān who offers the fruit's of all good or bad deeds by his own independent will. It is not necessary for Bhagavān that he may offer the fruit by seeing the action of men. If Bhagavān wishes, he may take action into consideration and if he wishes, he may not take actions into consideration. All rules of the law of actions are applicable to beings. Bhagavān who is beyond all rules and scriptures is independent. Sometimes Bhagavān manifests Līlā to be bound by rules of actions. But that is subject to his will and not to the rules of actions. This Līlā is the same as the people who wear the belt around their belly as they wish to do so!

In addition to the above stated attributes, various other attributes of Brahm are narrated in smṛti-purāṇa. śrīmad

bhāgavata specifies some attributes of Brahm: -

Righteousness, holiness, compassion, pardon, renouncement, Satisfaction, politeness, penance, contiry, austerely, equipoise, forbearance, in difference, valor, luster, remembrance, adeptness, beauty, patience, softness, wisdom, prasraya, character, power, depth, stability, honor, lack of pride etc. etc.

### **ParaBrahm śrīkṛṣṇa:**

The one whom the upaniṣada address as 'Brahm' 'ParaBrahm' 'Ātmā' 'Satya' 'Rasa' 'Ānanda' 'Ananta' 'Bhūmā' and 'Nārāyaṇa' is Śrī Kṛṣṇa only. They are multiple facets of the same personality who is the supreme one. Similarly, it is also Śrī Kṛṣṇa whom Purāṇa call 'Bhagavān' and Smṛti call 'Puruṣottama' 'Paramātmā' and 'Parameśvara'. Hence, all the above said divine attributes are the attributes of the supreme Brahm Śrī Kṛṣṇa.

### **AkṣaraBrahm**

When the supreme Brahm desired to manifest the creation, first of all, the phase of akṣara Brahm was activated. All the three attributes of Sat, Chit and Ānanda - Existence, consciousness and bliss are present in Akṣara Brahm. By the will of the supreme Brahm this Akṣara Brahm itself manifests as the insentient and the sentient universe. Hence, the cause of all causes held by the supreme Brahm to manifest the creation is addressed as Akṣara Brahm'.

### **The relation of Akṣara Brahm with the Supreme Brahm**

Akṣara Brahm is the Dharma and power of the supreme Brahm and also the abode - the residential place(Dhāma) of the supreme Brahm. So, the distinct relation that exists between akṣara Brahm and the supreme Brahm is that of Dharma and Dharmī as well as Dhāma and Dhāmī.

### **Dharma-Dharmī Saṁbandha:**

Dharma always dwells in Dharmī. For example: The

flower is Dharmī and the fragrance that dwells in it is the Dharma of the flower. The sun is Dharmī and the light that remains in the sun is it's Dharma. Similarly, Akṣara Brahm is the Dharma or power of the supreme Brahm. Hence, when it is considered from the point of view of the Dharma, Akṣara Brahm, like the light of the sun, is found to have been residing in the supreme Brahm.

**Dhāma-Dhāmī Saṃbandha:**

The owner of the house is called 'Dhāmī', while the house is called 'Dhāma'. Dhāmī resides in Dhāma. Akṣara Brahm is Dhāma the abode of the supreme Brahm. Now, if it is seen from the viewpoint of 'Dhāma, the supreme Brahm will be found residing in Akṣara Brahm. Akṣara Brahm, in the supreme Brahm and the supreme Brahm in Akṣara Brahm. A man with his limited petty intellect will not be able to understand this relation. To him it will seem quiet impossible relation, but the resort of contradictory attributes as it is nothing is impossible for the supreme Brahm, the distinct relation that exists between Akṣara Brahm and the supreme Brahm can be understood to some extent by the an-along of the cloth and (fibers) threads. If a ready-made piece of cloth is seen as an Avayavī, the threads of which it is woven will be found as it's avayava limbs parts. From this point of view the cloth can be called “Dharmī” and threads “Dharma” or we can say that “threads reside in the cloth”. If we consider this example from another view point, the cloth is made by weaving the threads, hence threads are the 'Upādāna' and 'Samavāyi' cause by which the Kārya effect is produced, the cloth that is produced by threads is called 'Kārya'- the effect. 'The Kārya - effect' always resides in the Upādāna cause, as the pot remains in the earth, ornaments remain in gold and silver. The cause is called dharmī while the Kārya-effect is called Dharma. There it will seem that the cloth resides in threads. The above example shows us that when the viewpoint changes, Dharma and Dharmī mutually undergo a charge, similarly when we see Akṣara Brahm from another viewpoint sometimes Akṣara Brahm will come before us as Dharma and sometimes as Dharmī.

### **Gaṇitānanda**

If ParaBrahm is taken as a flower, Akṣara Brahm is it's fragrance. When it is spread, the fragrance is not so intense as the fragrance that lies in the flower is. Similarly, the bliss that remains in Akṣara Brahm is not so much as there is in the supreme Brahm. Akṣara Brahm does not contain so much bliss as the supreme Brahm contains. For this reason, Akṣara Brahm is called 'Gaṇitānanda' the one who possesses limited bliss. Here, we should keep in our mind that all the above outer worldly divine attributes of the supreme Brahm such as Aśvarya, Vīrya, Yaśa, Śrī, Jñāna, Vairāgya, Omnipotent etc., are known by the word 'Ānanda' the bliss.

### **Nirākāra**

The sun is Sākāra but it's light that is spread in all the four directions is pervading, i.e. Nirākāra. Similarly, the supreme Brahm is Sākāra, while Akṣara Brahm being pervading is Nirākāra Brahm can be obtained through the path of knowledge , while the supreme Brahm Śrī Kṛṣṇa can be obtained only through devotion.

### **Eligibility to experience the Akṣara Brahm**

The man with knowledge (Jñāna Mārgī) and the devotee(Bhakti Mārgī) both have realization of Akṣara Brahm in different ways, the devotee longs to search the supreme Brahm Śrī Kṛṣṇa and therefore he beholds akṣara Brahm as the abode of the supreme Brahm. The men with knowledge do not reach Bhagavān Śrī kṛṣṇa and therefore he beholds Akṣara Brahm the abode. He considers Akṣara Brahm as pervading, Saccidānanda, self-effulgent - one who is beyond attributes etc. The fruit he obtains is up to the attainment of Akṣara Brahm.

### **Sṛṣṭi prakriyā (The process of the origin of the universe)**

Ghī is a sort of Karya (effect). The cause of Ghī is milk. But Ghī is not produced directly from milk. First yogurt is made

from milk. There buttermilk is prepared from the yogurt, and from buttermilk, the butter is obtained; and finally, Ghī is obtained. In this order, the cause of ghī is the butter, the cause of butter is buttermilk and the cause of buttermilk is the yogurt and that of the yogurt is milk. Here milk is the original cause of all the causes of Ghī along with Ghī as the Kārya effect. In this example, at one end is milk, while at the other end is Ghī. Milk is here, the original cause, while Ghī is the final Kārya effect. Between milk and Ghī there is a chain of various causes. Similarly, in the present context, at one end there is the supreme Brahm and at the other end there is the universe made up of the insentient objects and the sentient beings.

The supreme Brahm is the original cause and the universe is the final Kārya- effect. Between the supreme Brahm and the universe there lies a chain with various steps of causes and Kārya effects. If we can have the knowledge of their steps, we can understand by what process the universe has emerged from Brahm. The supreme Brahm creates the universe from Akṣara Brahm. At the beginning of the creation 'Kāla-time', 'Karma-action', 'Svabhāva-disposition', 'Prakṛti' and 'Puruṣa' are the elements that are produced at first. To erect house cement, bricks, stones, lime, iron, etc., are used. Similarly, Kāla-Karma-Svabhāva: - Time, action, disposition etc. should be taken as lime, stones etc for creating the universe. akṣara Brahm being the form of Sat-Chit-Ānanda, the elements of time, action, disposition (Svabhāva), Prakṛti and Puruṣa, are produced from it's attributes of Sat and Chit, whereas from the attribute of Ānanda, Vyaṣṭi Antaryāmi is originated. From Prakṛti which is born as the particle of the Sat attribute, consisting of the attributes of Sattva, Rajasa and Tāmasa, Mahat-tattva, Ahaṃkāra, five Tanmātrā (word, touch, form, taste and smell) five Mahābhūta (space, air, light, water and earth), five organs of knowledge (eyes, nose, ears, tongue, and skin), five physical organs (hands, legs, words, rectal and genital); and mind these 23 elements are produced. From the Puruṣa born from the Chit particle innumerable individual beings are created. From the Ānanda particle of the Akṣara Brahm,

innumerable forms of Vyaṣṭi Antaryāmi are produced, Antaryāmi resides in every individual being and controls it. This Antaryāmi is the particle of Samaṣṭi-Antaryāmi.

### **Samaṣṭi-Antaryāmi**

The way in which Vyaṣṭi Antaryāmi manifests from Akṣara Brahm, same way the supreme Brahm itself also becomes Samaṣṭi-Antaryāmi for controlling (managing) the creation and for performing deeds at the time of taking incarnations. Samaṣṭi-Antaryāmi is also called, 'Virāṭa Puruṣa', 'Samaṣṭi Puruṣa', 'Brahmāṇḍa Mūrti', 'Paramātmā', 'Narāyaṇa', 'Ādyāvātara' and 'Sakalāvātāvātārī' the supreme Brahm becomes Sarvopādāna as Akṣara Brahm and as Samaṣṭi-Antaryāmi if becomes the controller Ívara of all remaining present in every object and being. As Akṣara Brahm, the supreme Brahm is worshiped by the Jñānī and as Antaryāmi it is worshiped the devotees of the Maryādā Mārga. Guṇāvātāra Devatā (Brahmā, Viṣṇu and Śiva), who controls the Sattva, Rajas and Tāmas attributes of the Prakṛti, are also manifested from Samaṣṭi-Antaryāmi Śrī Kṛṣṇa. The same way Līlāvātāra like Matsya, Varāha etc have also been manifested.

Below provided graph will be very useful to understand the entire narration in a single frame.

Note: The Slanted Lines in the graph denote different facets of the same object, while straight lines denote the different svarupas with cause-effect relation.

Chart Illustration:

Sacchidānand-Parabrahm-  
PūrṇaPurushottama-Sākara-Bhagvān  
Śrī Krishna

Brahmāṇḍm rti-Samaṣṭi-  
Antaryāmi-Virāt-  
Paramātmā-  
Sakalavtarāvtāri Nārāyaṇa

Nirākāra-  
Sarvkāraṅkāraṅbh ta-  
Aksharbrahm

Karma Svabhāva kāla Prakṛuti Puruś

Mahad

Prāṇa-Buddhi — Ahankāra

Tāmasa Rājas Sātvika  
Ahankāra Ahankāra Ahankāra

Pañca Daśavidha Mana  
Tanmātrā Indriya

Panca  
Mahābh ta

Innumerable  
living-beings  
(Jivātmā)

Innumerable  
Vyāsti-  
Antaryāmi



**For Further Reading:**

- “Mūla RūpaViveka” of “Prameyaratnarṇava” composed by Śrī Lalubhaṭṭajī
- “Prameya Prakaraṇ” under “Sarva nirṇaya Prakaraṇ” of “Tatvārthadīpa Nibandha” composed by Śrī Mahāprabhujī
- Sruṣṭi prakaraṇa of Tṛtīyaskandha subodhinī composed by Śrī Mahāprabhujī
- First Canto of 'Aṇubhāṣya' composed by Śrī Mahāprabhujī
- “Prameya Prakaraṇ” of “Prasthāna Ratnākara” composed by Śrī Puruṣottamajī
- Essay "Brahmvāda kī bhūmikā ke rūpa me patrāvalambana granth ke kathyā aur mahatva ka adhyayana" by Śrī Śyāma Manoharajī from the newly published "Pratrāvalambana" treatise.



## Puṣṭi-Viveka

(The consideration of the Puṣṭi)

For fulfillment of any Sampradāya (sect), it is necessary for it to have two aspects - Philosophy and Religion. The aspect of philosophy is also called the aspect of Prameya - the object of realization, while the aspect of the system of the Dharma is recognized as conduct, practice or means of attaining the end. In Vallabha Sampradāya ( the sect of Śrī Vallabhācārya - Vallabhīya sect) - Puṣṭibhakti mārga (the path of Puṣṭi devotion) and Puṣṭi śaraṇa mārga (the path of surrender to Puṣṭi) - are the aspects of the system of Dharma.

Today, when people hear the name of Vallabha Sampradāya, they know only that it is 'Havelī sampradāya', which is completely false & misleading, and it will not suffice to call it only the path of devotion.

Here it will not be out of place (useless) to say that devotion is recognized as a means of accomplishment not only in Vallabha Sampradāya' but also in various other Sampradāya. There are a number of sub aspects of the system of Dharma. Chief among them are 1.Doctrines or Tenets(Siddhānta) 2.Practice(Vyavahāra) 3.Fruit(Fala) and 4.Sentiment(Bhāvanā). The first three of them with their subtle nature are narrated in “Puṣṭi - praveśa-1”. The aspect of the Bhāvanā will be explained hereafter as the subject will arise.

There is no exaggeration in saying that most of the people even the followers of the Sampradāya are ignorant of the philosophical aspect of Vallabha Sampradāya.

The **Doctrine of Brahm with form(Sākāra-Brahmvāda)** is the philosophy of the Vallabha Sampradāya. Afterwards the name “Pure-Non-Dualism” (śuddhādvaita) was given to it. The chief prameya elements of the doctrine are namely - ParaBrahm, AkṣaraBrahm, Antaryāmī-Internal Controller, Jīva-being, Jagat-universe etc. They have been narrated in detail in the first chapter of “Prameyaratnasangraha”.

### **The Doctrine of Brahm with form / The pure Non-Dualism:**

Only Brahm is the element. Whatever is visible as - names, forms, and actions in this insentient-sentient universe, it is only Brahm himself that has become all these for the fulfilment of his desire for the sport (līlā). For this reason, the elements like Māyā, Prakṛti, Puruṣa, Time, Action, Nature, Molecule etc that are taken to be the material cause and the efficient cause of the universe, all these are the forms held by Brahm himself. Even though Brahm is pervading in these various names, forms, and actions, one svarupa of Brahm, that is par excellence, independent and distinct from all these, is the supreme being Śrī Kṛṣṇa. In other words, Brahm, the resort of various contradictory attributes, being pervading at all the places in the form of the universe, has one distinct form as the svarupa of the supreme being Śrī Kṛṣṇa. This doctrine of Śrī Vallabhācārya is called Pure Non-Dualism (Śuddhādvaita) the Doctrine of Brahm having the form (Sākāra-Brahmvāda).

For any Sampradāya, philosophy remains at the very base, while Dharma-Sādhanā along with it's process, is like a building constructed on this base. A building without a base remains unstable and it can topple down at any time. Hence, the knowledge of philosophy is very essential for the followers who wish to make advancement in Dharma and means for their Sampradāya.

### **Perspectives of Philosophy and Sport (līlā):**

Śrī Vallabhācārya sees the world from two viewpoints,

(1) Philosophical (Tatvadraṣṭi)

(2) Sport (Līlādraṣṭi)

When we take a serious consideration of the universe, certain questions will arise, such as:-

“What can be the realistic svarupa of the universe? Which & how many are the basic elements as the constituents of the universe? Who administers the universe? How are the constituent's elements of the universe related to Brahm? What are

the regulations by which the universe is administered? How and when can there be the emergence, the sustenance, and the disappearance of the universe? etc.

If the universe is seen from a philosophical perspective, such questions can be resolved with the help of the doctrine of Brahm with an embodied form. But the series of questions does not end only here. Together with these, there arise some such questions that cannot be resolved from a philosophical view. E.g. Why has the universe come into existence? If only one reality is accepted, how can so much wide variety in the universe be explained? Again, some are sentient, some insentient, some are human beings, some are deities, why so? Among beings, too, some are void of devotion. Why is it so? When only bhagavān does all this and causes all to be done, why do some go to heaven and others to hell?

These and other similar questions, can be answered Satisfactorily only from the viewpoint of the līlā. Here, one thing should be taken into the consideration that the perspective of philosophy and līlā are not mutually contradictory, but they are complementary to each other. People who have been unable to reconcile both the views, have been unjust either to the philosophy or to the sport. The people who impose much more emphasis on the philosophy believe that the creation of the sport to be in vain, untrue and insignificant, contrary to this, those who concentrate fully on the creation of the sport begin to disdain the reality of Bhagavān. However, those people who even after accepting both the views, unable to reconcile between these two aspects, believe the reality of the Bhagavān and the creation of the sport to be extremely different from each other. Accomplishing harmony with evidences between both these views of the reality and the sport, Mahāprabhu Śrī Vallabhācārya propounded the doctrine of the of the pure non dual and the path of the Puṣṭi Devotion and this speaks highly of the extraordinary uniqueness (distinctiveness) of Śrī Vallabhācārya. He considered neither the universe - creation as a vain, unreal and insignificant, nor did he disregard Brahm - Reality. Similarly, Mahāprabhuji viewed the

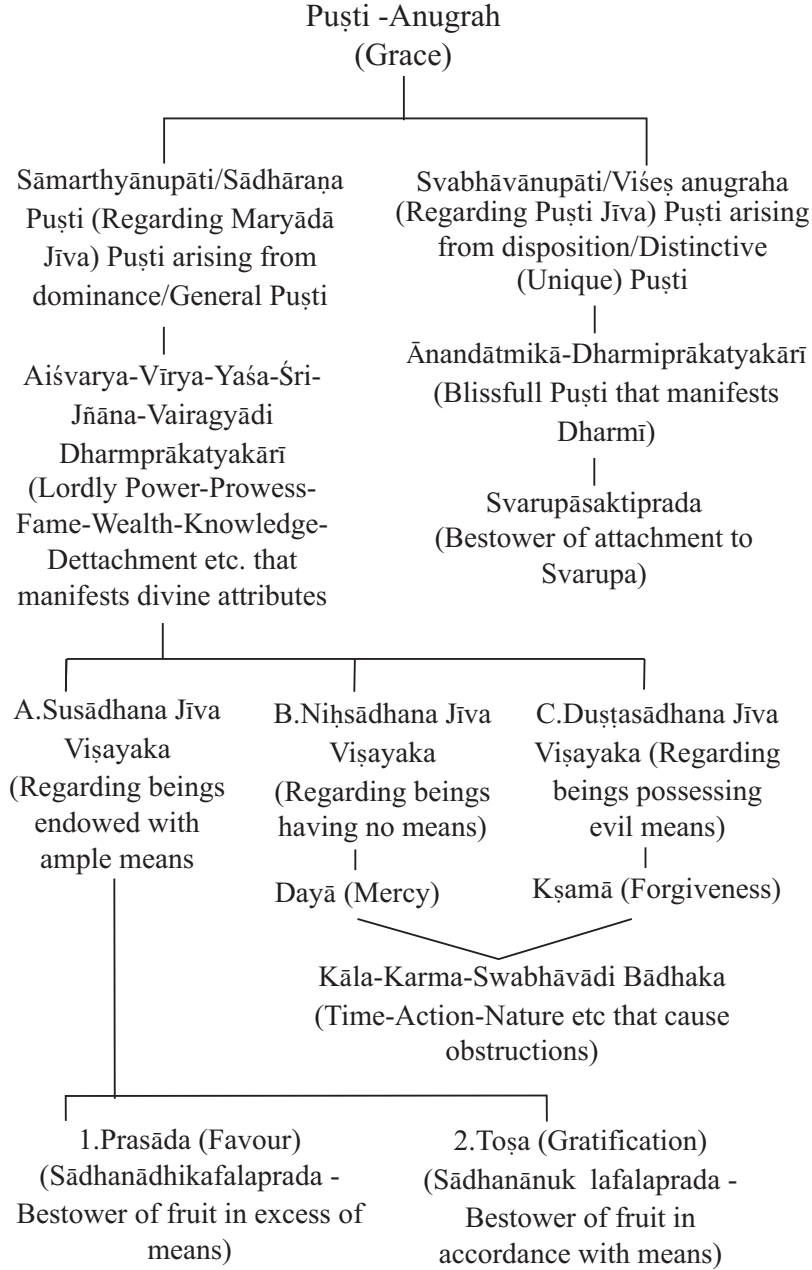
relation between Brahm and the creation neither as duality with absolute difference nor as absolute non-duality with absolute non-difference. In accordance with Mahāprabhujī's view there is a relation between identity and of pure-non-duality between Brahm and creation. In other words, if the creation is seen from the philosophical point of view, Brahm will seem to be the only element (reality). And if the universe is seen from the view of the sport, various names, forms and actions held for the purpose of the sport by Brahm, the only reality, make this creation.

### **The purpose of the system of Philosophy:**

The people who are ignorant of such significance of philosophy of the creation brought out by Śrī Vallabhācārya, understood that the Supreme self is far far away from them. And for this very reason, the sentiments of fear and inferiority take root in them. The supreme self is not so far from us, invisible and untouchable as we take it to be. It is very much nearer to us than we are to our own selves. It is so easily available to us that we can see and even touch the supreme self that is pervaded in every seed and atom. That supreme self as the non-different material and efficient of creation, sustenance and destruction of the universe sit's in our home in the embodied form of Śrī Kṛṣṇa and can bestow even divine bliss of his svarupa, much more than the happiness of liberation. Hence, people who heartily desire to obtain the bliss of the svarupa of Śrī Kṛṣṇa should take resort to the pure non-dual the path of Puṣṭi devotion. To explain this thing to puṣṭi beings is the absolute and ultimate aim of the doctrine of embodied Brahm.

### **Puṣṭi - Grace:**

“Puṣṭi” is one distinctive attribute of Bhagavān. 'Puṣṭi' is also recognized by various names such as 'Anugraha-Kṛpa-Grace-Compassion; Prasannatā - gladness; Saṃtoṣa - gratification; Dayā - mercy; Kṣamā - Forgiveness'. In scriptures like Bhāgavata etc several episodes of the bestowal of Bhagavān's Puṣṭi - grace upon various divine being have been narrated in various ways. On the basis of these narrations the classifications of Bhagwan's Pusti can be given as under:



In the table shown above we have been given to understand to mainly two kinds of 'Puṣṭi grace of Bhagavān, “ 1st Sāmarthyānupatti”- arising from dominance means Sādhāraṇa Puṣṭi - general grace, “ 2nd - Svabhāvānupatti” arising from disposition means distinctive (unique) grace.

**Sāmarthyānupatti / Sādhāraṇa puṣṭi - (Puṣṭi arising from dominance/ General puṣṭi)**

Bhagavān's dominance power has been narrated in scriptures as divine attributes like Aiśvarya = Lordly Power, Vīrya = Prowess, Yaśa = Fame, Śrī = Wealth, Jñana = Knowledge, Vairāgya = Dettachment etc. Puṣṭi of Bhagavān is called Sāmarthyānupatti puṣṭi' - 'Puṣṭi arising from dominance, When Bhagavān manifested his attribute / attributes in part of fully in any being. Desire for such puṣṭi of Bhagavān is entertained by Maryādāmārgīya beings. Puṣṭi beings should never entertain desire for Sāmarthyānupatti Puṣṭi' - Puṣṭi that arises from dominance of Bhagavān.

In other words, it can be said that Puṣṭi - grace which does not take place naturally, spontaneity, and effortlessness or that puṣṭi is bestowed of which Bhagavān has to think or resolve is called 'Sāmarthyānupatti puṣṭi' - puṣṭi arising from dominance - power of Bhagavān. While bestowing such Puṣṭi, Bhagavān does not involve himself much in it. He keeps himself aloof and gets his expected object fulfilled through his divine attributes like Aiśvarya - Lordly power etc, or through his Vyūhas - Svarupas like 'Vāsudeva, Saṃkarṣaṇa, Aniruddha and Pradhymna. We do such things too many times. Whenever any person who is not particularly known to us, or who is not affectionate, approaches us for help or when we come to know that he is in difficulties, we send help to that person not directly but through servants, telephone, post or through some aquatinters. Personally, we do not take much interest in that person. It so happens that many times somebody has to remind us to help. We can easily understand why we do not take much interest in doing this kind of help. At such times, a thought comes to our mind instantly that

generally the person does not show his face any day but when he needs help, he has come running to us. The selfishness of the person who asks for help stops us from taking interest. We should understand that exactly the same is the case with Bhagavān.

**There can be three kind of being that are worthy of Bhagavān's grace:**

1. Susādhana : Those who possess ample means
2. Niḥsādhana : Those who possess no means
3. Duṣṭasādhana: Those who possess evil means

**Accordingly, there can also be three kinds of Bhagavān's grace.**

1/a : Susādhana jīva viṣayaka - Grace for the beings who possess ample means.

1/b: Niḥsādhana jīva viṣayaka Grace for the beings who are void of means.

1/c: Duṣṭasādhana jīva viṣayaka Grace for the beings who possess evil means.

Now let us consider these three kinds of grace one by one.

**1/a: Susādhana Jīva Viṣayaka - Anugraha:** Grace for beings with ample means:

The beings who are able to take up measures and means such as rite, Japa, Austerity, Pilgrimage, Sacrifice etc for the fulfilment of desire of their mind, are called “susādhana jīva” the beings who possess ample means. Bhagavān bestows up on such beings enriched by means in the following two ways,

**i. Sādhanaḥikafalaprada** - Bestower of fruit in excess of means.

**And**

**Ii.Sādhanaḥikafalaprada** - Bestower of fruit in accordance with means.

**1/a/i: Sādhanaḥikafalaprada anugraha:** The grace that bestows fruit in excess of means

We can understand this kind of grace with the help of one



worldly illustration. Let us suppose an artist approaches us with expectation to Satisfy some desire of his mind. We ask him to make a work of art for us. Accordingly, he makes an extremely beautiful work of art and brings it to us. When we see it, we are so pleased with that artist that we gladly offer him as a present more money than we should have paid him practically in return for his craftsmanship. Similarly, if Bhagavān is pleased with a being who adopts means like rites, austerity etc, to fulfil his mind's desire, he bestows upon him the fruit that is in excess of his means. Sudāmā's wife insistently sent her husband to Bhagavān to ask for wealth. In return for merely a handful of her parched rice, Bhagavān gave his wife as much wealth as that of Indra, the god of gods. This grace bestowed by Bhagavān up on Sudāmā's wife, is an example of Sāadhanādhikaphalaprada Anugraha which is much more in excess of the means adopted by her.

**1/a/ii: Sāadhanānukūlaphalaprada Anugraha:** Grace that bestows fruit according to means:

Sometimes Bhagavān, being Satisfied (Not pleased) with their means, bestows upon beings the fruit in accordance with their mind's desire or in accordance with efforts/ means adopted by them. He does not bestow fruit in the above mentioned way. Bhagavān's grace such as this is called “Sādhana-anukūlaphalaprada-anugraha” - Grace that bestows the fruit in accordance with means. An appropriate example can be cited here, wounded by his stepmother's disdain, Dhruva went to the forest. He underwent severe austerity with the desire to obtain the position of a king. Bhagavān was 'Satisfied' with his penance. He did him a favour and got him the royal throne. This is what is called Bhagavān's grace that bestows the fruit in accordance with the means.

**1/b Niḥsādhana Jīva Viṣayaka Anugraha :** Grace for beings with no means:

A being who is not able to make any kind of efforts to fulfil his mind's desire because of some sort of incapability caused by

caste, gender, body, age, sins, ignorance etc, is called “Niḥsādhana Jīva” a man of no means. Here Puṣṭi - being's state of having no means should be seen differently.

It is seen that Bhagavān bestows grace upon a being who is capable to adopt means, as well as upon being who is utterly void of means. The sight of a poor, helpless and feeble person awakens the sentiment of pity. Similarly, the grace Bhagavān bestows upon a being of no means, is also caused by pity, e.g. Bhagavān saw with his merciful eyes many soldiers, who were killed in the war between the Pāṇḍavas and the Kauravas. These soldiers had not taken resources to any means of liberation; however, they were granted liberation.

**1/c Duṣṭasādhana Jīva Viṣayaka Anugraha:** Grace for beings with evil means:

From worldly, Vedic, and devotional view points, some actions are considered as forbidden (prohibited) and despicable actions. The beings who are followers of such actions are called “Duṣṭa-Sādhana-Jīva” “The Jīva adopting evil means”.

Like 'the beings having plenty of means(Susādhana)' and 'the beings having no means (Niḥsādhana)' , 'the beings adopting evil means (Duṣṭa-sādhana-jīva)' too, seems to have been receiving the grace of the Bhagavān. Very often, it has been seen that even when a child makes mischief, it's elders do not become indifferent in the matter of it's bringing up and nourishment as they are inclined to forgive it. Similarly, sometimes Bhagavān bestows even the excellent fruit upon the beings who adopt evil means, by forgiving their punishable deeds. Bhagavān is quite free to do all this. Bhagavān is bound by no rules. For example, there were many demons like Kaṃsa, Bakāsūra, Tṛṇāvṛata, Pūtanā and so on. Though they were doers of evil deeds, Bhagavān killed them with his own auspicious hands and bestowed upon them such excellent absolution (Liberation) that can be obtained only after doing a lot of good deeds.

When Bhagavān bestows his grace up on 'the beings of no means (Niḥsādhana-Jīva)' and 'the beings adopting evil means

(Duṣṭa-Sādhana-Jīva)' , he averts all obstructions such as Kāla(death), actions (good and bad), disposition (divine as well as demoniac) etc, if they stand in the way of their upliftment. In other words, Bhagavān does not take them into account at all . Such 'grace' of Bhagavān has been defined as:

**Kālabādhaka - Anugraha** - The grace that averts the obstructions of death.

**Kārmabādhaka - Anugraha** - The grace that averts the obstructions of actions and

**Svabhāvabādhaka - Anugraha** - The grace that averts the obstructions of disposition (Nature)

Similarly, in the matter of bestowal of grace, Bhagavān does not give consideration to any difference whether the receiver of his grace is a deity or a demon or a human being.

**Kālabādhaka - Anugraha:** Grace that averts of Obstructions of Death:

Viśvarupa used to send the sacrificial shares to demons by performing sacrifices. When Indra came to know this, he killed Viśvarupa. Tvaṣṭa, the father of Viśvarupa, performed a sacrifice to fulfil his desire to obtain vigorous son who could kill Indra. A sacrifice that is performed in accordance with scriptural procedures can never fail. As a fruit of this sacrifice an awful demon name Vṛtrāsūra was engendered. But Bhagavān did not wish that Indra , who was a devotee, should die at the hand of a demon. Hence, Bhagavān made him commit an error in the resolve of the sacrifice. As a result of this, by the will of Bhagavān, it was Indra who killed Vṛtrāsūra. This is how Bhagavān protected Indra from death and bestowed upon him the grace that averted the obstructions of death.

**Kārmabādhaka - Anugraha:** Grace that Averts the Obstruction of Action:

Ajāmila was a 'wicked man' . He had already done all those deeds that were not worth doing. He had named his son as

Narayaṇa. He died uttering 'Narayaṇa' The name of his son, as 'Narayaṇa', being the name of the Bhagavān and as Ajāmila had uttered his name while dying, Bhagavān destroyed all the wicked deeds of Ajāmila and delivered him. This is the example of the grace that averts the obstruction of action's which Bhagavān bestows upon the being of evil means.

**Svabhāwabādhaka-anugraha:** Grace that averts the obstructions of Disposition:

On hearing the prayer of Indra, Bhagavān killed Hiraṇyākṣa and Hiraṇyākāśipu, the enemies of deities (Devas). Afflicted by the death of her sons, the wrathful mother Diti longed for having sons who could crush the pride of Indra. Diti became pregnant through Kaśyapa, the great sage who was blinded by fascination with a woman. During the pregnancy of Diti, Indra in disguise employed himself excessively in the service of Diti, when he found a fit opportunity, he entered into Diti's abdomen and gave upon Diti's foetus a blow with his unfailing Vajra-bolt.

Because of the blow of Vajra, the sons of Diti in her foetus were sure to die, but because of Bhagavān's grace that averts the obstruction of the disposition, Indra's Vajra became peaceful after breaking the foetus into pieces instead of destroying it. Though the foetus was rendered into pieces, it did not die because of the grace of the Bhagavān. The foetus was sundered into forty-nine pieces. All these Marudgaṇas went to heaven along with Indra. The grace Bhagavān had bestowed on parikṣita was just similar to this. Aśvatthāmā had released Brahmāstra but Bhagavān absorbed this brahmāstra in his own svarupa and protected the foetus. Thus, Bhagavān averted the very inclination of brahmāstra. This is an example of Bhagavān's grace that averts the obstruction of disposition.

Bhagavān's grace cannot be overpowered by any forces such as the means of Japa, austerity etc, voidness of means, the possession of evil means, death-action and natural disposition. The grace of Bhagavān is independent and as such it remains untouched and uninfluenced by all theses. However, it is a

different thing if Bhagavān by his independent will, takes into consideration any of these forces as an object worth showering his grace. After this much narration, now the characteristic of puṣṭi can be given as under:

Bhagavān's grace that averts the obstructions of death, action, disposition etc is called "Puṣṭi".

Until now, we have considered the kinds of Bhagavān's grace that arise from his dominance and his general (universal) grace. Now we shall take up Bhagavān's grace that arises from disposition and his distinctive-unique grace.

**Svabhāvānupati/Viśeṣa Anugraha:** Grace Arising from Disposition / Distinctive or Unique grace:

When some affectionate person of ours asks for our help, we do not dispose of the matter by sending a letter, by contacting him on the phone or by sending a servant. We are not Satisfied in our mind if we do not go personally. Similarly, when Bhagavān bestows grace upon some Puṣṭi - being, he entrusts his own self to that being. Here. This is quite in contravention with his grace that arises from dominance or general grace. There the bestowed of grace upon a being takes place through the manifestation of attributes, while here it is through the manifestation of his own Svarupa that the grace is bestowed. There, Bhagavān bestows his grace indirectly remaining unmanifested. Here, Bhagavān comes in person to bestow grace. ajāmila was delivered by uttering the name. Indra incurred the sin of Brāhmiṇicide (assassination of a Brāhmiṇa) by killing Vṛtrāsūra. Being mediated by the Indra, Bhagavān delivered him from that sin. Dhruvajī underwent austerity and Bhagavān graced him with the kingship. These are the incidents showing the indirect grace of Bhagavān. He bestowed grace upon Vraja - devotees not in this indirect way, but Bhagavān is not in the position to restrain himself, when it is the question of puṣṭi beings. Bhagavān himself manifested amidst them and made bestowed of Svarupāsakti (deep attachment to svarupa). This is the illustration of Bhagavān's direct explicit, unequivocal grace. Puṣṭi - devotees are desirous of having such

explicit grace of Bhagavān. They do not entertain the desire of having grace that arises from Bhagavān's dominance. While narrating Puṣṭi beings desire in his Chatuḥślokī treatise, Śrī Vallabhācārya writes thus:

"When lord Śrī Gokulādhīśa is held in heart with all soulfulness what more total love remains to be obtained by worldly as well as by Vedic deeds? O puṣṭi beings let me have your answer..!!"

Sometimes for some people of the society, such words come out of our mouth: "what more can be there than your presence? When you have come, everything is obtained." Such happens to be the desire of Puṣṭi beings for the lord of Puṣṭi and it must be there. Such a desire is also called the attachment to the svarupa. Hence, Bhagavān does not allow beings, who held such desire to have attachment, to his attributes like lordship, potency, fame, beauty, Knowledge, and renunciation as such attachment does not arise out of the influence of the attachment to his Svarupa. Bhagavān, the eternal bliss, turns them to be attached to his Dharmi-svarupa. Such grace of Bhagavān has also been called 'Mahāpuṣṭi - the magnanimous grace'. In the table indicated above such grace of Bhagavān is termed as "Svabhāvānupatti grace arising from disposition". its cause is worth understanding. 'Sāmarthya - the potency is always under control of a person'. If he wishes, he can use his potency. If he does not wish, he may not use it. A person can train the attitude of such impartiality regarding the potency. In the matter of disposition, it is quite contrary to this. The natural disposition is not in the control of a person, but the person is in the control of disposition. For this reason, we are not in position to behave contrary to our own nature. We become helpless before nature. It's Exactly with Bhagavān. In doing grace arising from potency, Bhagavān holds the feelings of impartiality or detachment towards Maryādā - beings, but Bhagavān cannot treat puṣṭi - beings with such behaviour as Bhagavān's own disposition comes in between. Bhagavān becomes one (united) with puṣṭi - beings helplessly as he is subjected to his natural disposition. He entrusts his own self to his devotees. It can be

stated thus in the very words of Bhagavān.

**“samo'haṃ sarvabhūteṣu  
na me dveṣyo'sti na priyaḥ  
ye bhajanti tu māṃ bhaktyā  
mayi te teṣu cāpyaham”**

**Meaning:** For all beings, I am alike. For me no one is detestable, and no one is dear (This is Bhagavān's potency). But those people who serve me with devout sentiment of love, have remained in me and I have dwelt in them (this is Bhagavān's disposition).

### **The types of Devotion according to the Distinctions of Puṣṭi:**

In the above discussion, we have considered two main distinctions of Bhagavān's grace: (1) Sāmarthyānupatti / Sadhāraṇa anugraha Grace arising from potency/ general grace and (2) Svabhāvānupatti / viśeṣa Anugraha Grace arising from disposition / unique grace. Bhagavān's grace cannot be experienced directly. Hence, we are not in position to know that on which being, and in which kind Bhagavān will shower his grace. We can infer Bhagavān's grace through the kind of devotion performed by devotees or through the desire of devotees.

#### **Maryādā bhakti:**

We can decide that those devotees who perform devotion with the desire to obtain worldly and otherworldly enjoyment or liberation are having Sāmarthyānupatti / Sadhāraṇa Anugraha. In other words, it can be said that the beings, whom Bhagavān favours with Sāmarthyānupatti / Sadhāraṇa Anugraha, develop devotion in Bhagavān for the purpose of obtaining worldly and otherworldly joys or liberation, such devotion is called **“Maryādā bhakti”**.

#### **Puṣṭi bhakti:**

It can be ascertained that the devotees who perform devotion with the desire to obtain the bliss of the Svarupa of Bhagavān without having the above-mentioned desire, are

blessed with Bhagavān's Svabhāvānupatti / Viśeṣa Anugraha. In other words, it can be said that the beings, on whom Bhagavān's Svabhāvānupatti / Viśeṣa Anugraha is showered, develop devotion in Bhagavān with the desire to obtain the bliss of the svarupa of Bhagavān, such devotion is called “**Puṣṭi Bhakti - puṣṭi devotion**”.

Referring to the above stated characteristics of Puṣṭi Bhakti, we can have the interference of devotion by Puṣṭi and of Puṣṭi by devotion. For this reason, it has been said that Bhagavān's grace that is bestowed up on the devotee turns into devotion, in other words, puṣṭi is said to be the seed of devotion, while devotion is said to be the fruit's of puṣṭi, We should know this much in particular regarding the subject of Puṣṭi and devotion.

#### **Fourfold Puṣṭi devotion**

- 1.Pravāhapuṣṭi-bhakti
- 2.Maryādāpuṣṭi-bhakti
- 3.Puṣṭipuṣṭi-bhakti
- 4.Shuddhapuṣṭi-bhakti

#### **1.Pravāhapuṣṭi-bhakti:**

The service as well as the remembrance of Bhagavān performed only as the observance of duty without having the knowledge of affection in Bhagavān and of the greatness of Bhagavān is called “Pravāha puṣṭi bhakti”.

#### **2.Maryādāpuṣṭi-bhakti:**

The devotion that is performed through hearing, remembering, and singing divine attributes of Bhagavān śrī kṛṣṇa with love, is called “maryādā puṣṭi bhakti”.

#### **3.Puṣṭipuṣṭi-bhakti:**

The service of Bhagavān that is performed with the realistic knowledge regarding Bhagavān, the līlā of Bhagavān, the līlā-retinue (Vraja-devotees etc), the abodes of līlā (Gokula - Vṛndāvana etc), the universe, the being etc, and with deeply rooted and the greatest love in Bhagavān is called “Puṣṭi puṣṭi bhakti”.



#### **4. Śuddha puṣṭi-bhakti:**

When Bhagavān makes his manifestation in person and bestows affection and devotion upon any being or when he does so by any other kind, that being develops firm and greatest love spontaneously in Bhagavān, and begins to perform the service and the remembrance of Bhagavān like the Vraja-devotees. Hence, the service and the remembrance of Bhagavān that are performed naturally after affection in Bhagavān is awakened are known is the name of “Śuddha puṣṭi bhakti”.

Regarding the above mentioned four kinds of puṣṭi devotion two lines of thought have come down:

1. Puṣṭi beings have four kinds of disposition and qualifications; ordinary, medium, excellent, and extremely excellent. Bhagavān bestows Puṣṭi-devotion upon Puṣṭi-beings in accordance with what kinds of disposition and what kind of qualification they have obtained.

For Example: Bhagavān bestows Pravāha puṣṭi Bhakti upon an ordinary Puṣṭi-being, Maryādā puṣṭi bhakti upon medium puṣṭi-being, puṣṭi puṣṭi bhakti upon the excellent Puṣṭi-being and Śuddha Puṣṭi bhakti upon the extremely excellent Puṣṭi-being. Because of the diversity that has remained in devotion, there is also a little bit of diversity in the fruit's that are obtained by devotion. But here it is necessary to remember one thing that the fruit that is obtained by the Puṣṭi being is better than the Maryādāmārgīya fruit in any situation.

2. Puṣṭi - beings are all alike. But they are different from the point of their states and levels. Bhagavān bestows the kind of pravāha etc Puṣṭi-devotion according to the state and the level to which the Puṣṭi beings belongs at that time, According to this thought, Pravāha puṣṭi bhakti, Maryādā puṣṭi bhakti, and Puṣṭi puṣṭi bhakti, are progressively advancing, stepping stones of Puṣṭi - devotion, As the Puṣṭi-devotee is going to attain the excellent state , the Puṣṭi-devotion that he has obtained is also going towards excellence.

But here one thing is worth-noting that, if Bhagavān may have chosen a being as a Puṣṭi-being, then even after getting

placed in the level of Pravāha puṣṭi bhakti, his desire will always remain to attain the bliss of the Svarupa of Bhagavān. Even Pravāha Puṣṭi devotees can not have desire to obtain worldly-otherworldly insignificant fruit's or liberation. Here, it is necessary to make one clarification that Bhagavān has created Puṣṭi-being along with those of his Maryādā, Pravāhī and Charṣaṇī beings. Puṣṭi beings have to live in one and the same world in which other beings live. In this situation, because of sinful deeds, impression formed by them, evil company, ten devices like Tāmasa etc, it is quite probable that desire to attain worldly-otherworldly joys and liberation may also be awakened for sometime in the minds of puṣṭi-beings as in case of other beings. But such desire can't remain permanently in puṣṭi-beings, and they will last only for the time being.

**For Further reading:-**

- "Puṣṭi Viveka" - in "Prameyaratnarṇava" composed by Śrī Lalubhaṭṭajī
- Prefaces to "bhaktihetunirmāṇya"(caukhambā prakāśana) and the canto 4 of newly published "Brahmsūtrāṇubhāśya" composed by Śrī Śyāma Manoharajī
- "Puṣṭi-Pravāha-Maryādā bheda" treatise composed by Śrī Vallabhācārya



## **Puṣṭi-Bhakti-Adhikara-Viveka**

(The Consideration of Qualification for  
Puṣṭi-Devotion)

When bhagavān entertains a wish to bestow Puṣṭimārgīya fruit upon a being, he creates an interest for the devotional path of puṣṭi in those beings. A being with such liking is considered qualified (=eligible) to enter into the Puṣṭi-bhakti-mārga and obtain the fruit of the Mārga. The grace of the Bhagavān cannot be seen and experienced perceptibly. The knowledge of a person having the grace of Bhagavān or not, can only be identified by that being having interest or not in this Puṣṭi-bhakti-mārga. Hence, according to the principles of Puṣṭi-bhakti-mārga, if a person is having steadfast & firmly rooted liking to spend life with the service and remembrance of Bhagavān by completely surrendering everything to Bhagavān, helps us to understand that he has the grace of Bhagavān upon him. Because, without the grace of Bhagavān, it is impossible for a human being to have interest in Puṣṭi-bhakti-mārga.

### **Consistent Interest is the True Interest**

Generally, the kind of interest or liking awakens in a human being depends upon the kind of Social & family atmosphere, companionship, inspiration, education, cultural impression etc are obtained by the person. There are two kinds of tastes that are obtained - steady(enduring) and temporary. In some subjects, the interests of human beings are temporary/transient. Within a very short time the man gets bored of those subjects, in which his taste is short lived. As a result of his temporary interest, it only becomes impossible to reach the result of the enthusiastically commenced work by a person. It means, on the basis of transient interest, we can't have long standing faith in work/accomplishment. If we are able to understand this matter, then the subject that will be stated hereafter would be clear.

When the criteria for entering the Puṣṭi-bhakti-mārga is considered as a person's interest into the Mārga, then the interest

should be understood in the sense of stedy interest (long lasting interest) only. Hence, it becomes utmost necessary when someone seeks admission into the Mārga to test whether the type of interest the person is having regarding the Mārga is steady or temporary.

When we find our interest in anything, first of all we try to collect additional information about it to the best of our ability. Even after collecting enough information, our interest is enduring, then in the second phase we try to achieve it. If our interest is not getting vanished even after achieving the subject of interest, we try to bring those areas of interest into our lifestyle as much as possible. After long time of bringing it into our lifestyle, if we don't lose our interest in that subject or there's no apathy towards the subject; and by seeing/listening/remembering, if we feel the same excitement and happiness about it, then we must understand that we have a steadfast and enduring interest in the subject. When such a well-established steadfast interest awakens in the mind of someone to follow the devotional path of Puṣṭi, then we must understand that bhagavān has definitely bestowed his grace upon that person, and it's the qualification for him to follow the devotional path of puṣṭi.

### **The process of developing the interest:**

Out of all the diving beings, when Bhagavān wishes to bless some beings with the eligibility for having Puṣṭi devotion, in those being's lives Bhagavān brings multiple reasons with which their primary interest awakens in the in the devotional path. Awakening of interest in a person is the main thing, though the reasons for this awakening could be anything. There are various illustrations showing that the interest in the devotional path has been awakened in the people by various reasons such as lack of peace in the family, loss in the trade, diseases, old age, blind imitation, companionship, hearing instructions, miraculous experiences, pilgrimage etc. Once the taste is awakened, the interested person obtains the benefit of hearing and experience Bhagavān's Svarupa names, līlā's attributes, the life, the character and the Svarupa of Śrī Ācaryacarana and Puṣṭi devotees and the

doctrines of the devotional path of Puṣṭi. As a result of this, the ones, who are blessed with the grace of Bhagavān, are going to be more deeply rooted in the devotional path of Puṣṭi. In some special cases, where beings are worthy of receiving distinguished grace, Bhagavān himself awakens the interest in the devotional path intuitively, without any cause. The qualification of beings with such interest awakened by any of these kinds is accomplished in the devotional path.

**True & Pure Cure to awaken the interest:**

The cause of our involvement or getting away in any work lies in the order of knowledge, desire & efforts. First of all, we obtain knowledge directly or indirectly of any work or object. After obtaining the knowledge, there awakens one of the Bhāva (sentiment) among the interest, dislike or disregard. When the sentiment of dislike or disregard is awakened, we are not drawn to remain occupied with that work or that thing. In other words, we are going to be free from it. And if our interest is awakened in that work or thing, we entertain a wish to obtain that work or that object. Thereafter, we make efforts to obtain it.

The fruitfulness or the fruitlessness of any work depends upon our efforts. If our efforts are in the proper direction and of the proper kind, then our task will succeed, else it will fail. Again, whether our efforts are proper or not, depends upon our knowledge regarding those tasks/objects. Hence, if it is thought subtly then it is only the knowledge, which is the origin for achieving success or failure.

Here, the subject of our consideration is: The interest. Earlier we have seen that the origin of interest takes place from knowledge. If our knowledge will be realistic and appropriate (the kind of knowledge as it is), our interest, dislike, or disregard about it will also be appropriate. As a result of it, our activity, inactivity, or disengagement from activity will also be appropriate. If our activity is appropriate, then surely it will bring us the fruit. And if our activity is inappropriate then it can result in two types: 1. As a result of inappropriate activity, by all means, we shall be

absolutely deprived of the attainment of the fruit and 2. The fruit that is obtained may not be the one which was desired by us. In both of these situations, our efforts, strength, and time are wasted. This position can prove to be extremely dangerous for a person with short life and meager strength, particularly if he is placed in such a plight in the matter of Dharma.

In the present times, a line of demarcation between devotion-Dharma and trade is seen to be getting extinct. The people are not doing their business in accordance with Dharma, but Dharma is definitely being used as an instrument of trade (business). All the tricks, which a skilled businessman uses in his trade, are seen to have been used (experimented) in the practice of religion (Dharmācarana), in the study of religion (Dharmodhyāna), in the instruction of religion (Dharmopadeśa) and any activity of practice that is connected with religion. Our main aim here is the preaching and the propagation of religion (Dharma). We should consider this subject with extreme seriousness so that we can save ourselves from the destructive (explosive) results that may take place because of this.

The goal of the businessman is to sell more and more of his goods to make more and more profit out of it. In order to achieve his goal, businessmen make marketing propaganda by considering all the matters such as people's liking, their lifestyle & behaviours, their necessities & non-necessities, possibilities of their influence, future, political situations, condition of their own goods in the market etc. such that any person, who comes into the contact with his propaganda, can't refrain from buying his goods. Mostly we come to see that such propaganda is far from being realistic. For the most part, false temptations and the description of unrealistic qualities are given in it.

Some people are not acquainted with such tricks of the propaganda, while some other people are well acquainted with them, but when they come in contact with such (false) propaganda, both of these people come under their influence. They began to think that in this world they are the only one who remain left over in buying that goods. They also feel that those

who haven't bought those goods fail to get recognition in society. Some others feel that they are going to lose the great benefit by not buying that object. Again, some of them feel that there must be some specialty in it that has received so much propaganda. As a result of this people are tempted to buy those products which are not useful and not beneficial to them and when they get the knowledge of reality, they strike their head in disappointment.

To some extent, such fraudulence (cheating) in the trade has obtained recognition of the law. Even in the trade, fraudulence beyond the prescribed limit's is punishable under the law. In our scriptures too, the trade has been said to be the mixture of truth and untruth. Hence, to a little extent, untruth can become pardonable in the trade. But this kind of fraudulence can not become pardonable in the propagation of Dharma and in the structure of religion.

In the ancient Indian Dharmic Tradition, Dharmamārgas and Dharma-saṃpradāyas were seen with extreme reverence. Barring some exceptions, even today they are seen with respect. In past there were prevalent us many Dharma-saṃpradāyas and perhaps still more, as they are prevalent today in our society. Here, one thing worth consideration is that, in alive or almost dead Dharma-saṃpradāyas, there is seen insistence on scriptural Pramāṇa-Prameya-Sadhana-Fala and on the mutual consistency among them. Similarly, the measuring rods regarding the qualification and disqualification of the instructors and followers are also made available. Contrary to this, in most of the modern Saṃpradāyas, neither any speck (particle fragment) of the knowledge or scriptures nor any consistency among Pramāṇa-Prameya-Sadhana and Fala is discernible. In certain Saṃpradāyas, there is not a bit of reference to Pramāṇa, Prameya Sadhana and Fala to be seen, And so far as the measuring rods of the qualification and disqualification of instruments and disciples are concerned, only tremendous chaos has been seen in this matter.

If we consider the subject of the propagation of Dharma, we find that the propagation of the Dharma that was being made in

the past was as much as perhaps still more than that has been taking place today. Today, however, tremendous change has taken place from its original aim and manners. The realistic aim of the propagation is to awaken people's interest in the attainment of their good (liberation/devotion) and to impart proper knowledge to religious people of the fruit for the attainment of their welfare through the scriptural means and Pramāṇa and Prameya as they have prescribed (decided) by the Saṃpradāya. Therefore, the people who have developed taste for the attainment of their welfare can compare Pramāṇa, Prameya etc as stated in different Saṃpradāyas and can accomplish their welfare by selecting (choosing) any one particular saṃpradāya according to their taste and capacity. Dharma propagators should do the work of propagation by keeping this one and only ultimate aim in mind.

Giving up this noble and exalted aim, if the instructors practice the work of propagation with mean minded aim to thicken their Saṃpradāyas by drawing a number of followers, to introduce the worship of the individual to obtain wealth and fame and to make fun of other Saṃpradāyas. By doing so, they can attain neither the welfare of their Saṃpradāya and of their own, nor the welfare of the people who enter into the Saṃpradāya because of the false propagation. In present times, we see that different Saṃpradāya have lack of trust and competitions among each other because of the propagation Dharma that is practiced with false aim. Hence if such despicable aims are given up and if the propagation of Dharma is practiced with pure minded aim, so that the followers may attain their welfare according to their qualifications; the kind of imperfections and impurities that are prevalent at present can be averted (discarded) from the world of religion.

If we want to relish the real taste of any edible item, we should eat it in its pure unmixed form without adding any kinds of green and dry spices. The same is applicable in the matter of religion as well. When all Saṃpradāyas represent their own principles in their real and pure form without any false temptations or fear fraud or deceit, then only we can have the



knowledge whether our interest in Pramāṇa, Prameya, Sādhana and Fala of any Dharma-Saṃpradāya is true or not. When such pure kind of religious propagation is left aside, and efforts are made to awaken people/s interest in their own Saṃpradāyas by any evil ways, we should understand decidedly that the interest awakened due to such fake and feigned propagations will remain artificial and can never be realistic. The follower who enters into Saṃpradāya on the basis of unrealistic taste can neither fulfil the realistic and spiritual benefit of Saṃpradāya nor any spiritual benefit for himself. Hence, Ācarya of Dharma-Saṃpradāyas and propagators appointed by them, who are engaged into the work with the aim to attain spiritual and divine aims, should not make the media of propagation of their Saṃpradāyas such material things or temptations like charity of food (Annakṣetra), garden, playground, hospital, rest house, school, students residence, welfare works for beasts, monetary help, charity of land, medical camp, blood donation, agriculture, group marriages, advantages of votes (Mahāsabhā), minority rights, trade and tourism etc, and film- tv artists, industrialist, political leaders etc...

It is one thing to provide materialistic facilities to the followers of the Saṃpradāyas and the people in general, while it is altogether a different thing to suppress or oblige the people & fleece them under the gratitude of material facilitation to attract them to their own Saṃpradāya. Hospitality to guests according to Sanatan Dharma, animal sacrifice through the provision of groups to the cows and aims of food etc to the needy people are the acts of Dharma that are performed on the individual level; but when the requirement of the society is not fulfilled, in that case, it will be better that the whole society participates in getting the fulfillment of its requirements through the government, as it is the responsibility of the government to supply the needs of the people from whom the government realizes the taxes, and not of Dharma Saṃpradāyas and Dharmācāryas.

When any individual or institution except the government undertakes the welfare deeds for people, in the end only people have to suffer as no Dharmācāryas, social institutions and

individuals will undertake to do welfare deeds by spending money from their own pockets. It is people who have to donate money. This shows that people have to pay money twice, one to the government and second to the social institutions. And in return of this double payment, only one of these two undertakes welfare work, and that too not as it is needed. Hence,

“In comparison with well practiced other people's Dharma, it is better to follow svadharma, which is not well practiced. In svadharma, death is commendable. But practicing other people's Dharma is dangerous” (gītā 3/35)

According to this commandment of Bhagavān, everybody should do his own work and not the work of others. Without grasping these instructions of Bhagavān, when Dharmācāryas give up their prime duty of Dharma instruction, and become absorbed in works like social service or politics, it causes worrisome results. Particularly, the government becomes estranged (indifferent) to the public welfare deeds by thinking that other people are performing those welfare deeds.

Also, Dharmācāryas, who are gripped by the temptation of fame, which is obtained by social service etc., become indifferent to the instructions of Dharma, the study of scriptures, practice of rites of Dharma. The society begins to expect the attainment of material advantages in place of the benefit of Dharma from Dharmācāryas. When Dharmācārya of one Saṃpradāya starts to undertake public welfare work, Dharmācāryas of other Saṃpradāya, whether they have the ability/desire/necessity or not, need to enter into the competition to perform work superior to other rival Saṃpradāya to stop their own followers from taking advantage in other Saṃpradāyas. Due to all these reasons, the interest and attitude that people have in Dharma Saṃpradāyas are not due to the doctrines of Dharma; and but due to the false expectations towards the above mentioned material facilities and benefit's. The People who enter into saṃpradāya with such false expectations in their mind happen to be the cause of the downfall of Saṃpradāya the Guru and of their ownelves.

The consideration of all these matters explains that the purity of a person's interest in his Mārga becomes extremely important. Hence, in the present time Dharmācāryas should exclusively examine the interest in the Mārga of the persons, who approach them for the purpose of having the initiation in the mār̥ga.

If it is found that the candidate for the initiation has no interest in following the doctrines of Dharma or Saṃpradāya, but has come with sole interest of the material advantages, then in that case such candidates should be discouraged and the admission to the mār̥ga must not be granted. After having these explanations with reference to the interest in the Mārga, relevant to the occasion, we shall now consider the special types of interests in the mār̥ga.

### **Types of Interests:**

1. The Indirect Interest and
2. The Direct Interest

Now we shall consider these two kinds of interests one by one.

#### **1. The indirect Interest**

The interest in bhagavān that is awakened through good company, hearing, singing etc, without having any kind of internal or external experience of bhagavān is called “Parokṣa Ruchi”- the Indirect Interest.

By studying the character of the devotees, we come to know that the most formidable cause or purpose behind the awakening of the interest is Satsaṅga - the good company. The stories of 84-252 Vaiṣṇavas, who attained the excellent state of the devotion of bhagavān through the good company of Śrī Ācaryacarana, Śrī Prabhucharana and other Ācaryas of the Saṃpradāya are a witness to this. The company of good saintly persons is called “Satsaṅga” - “good company” (association to the good). By having the company of saintly persons, we obtain invaluable occasion to study their pure, holy conduct and activities to hear their instructions, to obtain their blessings by

attending upon them, respecting and welcoming them to hear songs and narration of Bhagavān's names, attributes, Līlā's, and Svarupas to hear and know from nearness the experience, doubts and resolutions of devotees that keep coming to them, and to know and improve our own defects and shortcomings. Hence in “Pañcaślokī” treatise Śrī Ācharyacarana states that the saintly person is like the medicine that cures the worldly diseases of a human being who is afflicted by ailments of the worldly life and gives health in the form of devotion of bhagavān. In “Patrāvalambana” treatise, too, he has written that the learned saintly persons should necessarily be heard because they are the protectors of the holy path.

When hearing, Singing, and remembering of Bhagavān's names, attributes, Līlā's and Svarupa are performed in the association of the pure hearted devotees of the devotional path of Puṣṭi, Bhagavān enters into the devotee's conscience (Antaḥkaraṇa) through the media of hearing etc and gradually purifies the devotee's heart. The interest in Bhagavān is awakened in the devotee, whose heart is thus purified. In the story of the former life of the supreme devotee Nāradaĵī, the description of the process of his interest being awakened by the company of the saintly persons and hearing, singing and remembrance of bhagavān.

In his former birth, Nāradaĵī was the son of a maid servant, who serves Brahmṇa devotees. He obtained the company of devotees at a very early age of his life. His mother died because of the serpent's bite. Nāradaĵī left home at that early age, considering that Bhagavān had removed his bond. His intellect (mind) had already become Sātvika because of Satsaṅga and the service of the devotees, while walking onwards he began to remember that narration of Bhagavān's Svarupa he had heard during his dwelling in the company of devotees. Nāradaĵī's liking to remember Bhagavān's Svarupa had awakened in him without having any kind of internal or external experience of Bhagavān. Hence such taste is called 'Parokṣa ruchi'- The indirect taste” in the doctrine.

At the very outset of the creation, Bhagavān sows the

subtle seed of devotion in the heart of a devotee as Bhagavān wishes to have him to trend on the path of devotion. In “Bhaktivardhini” treatise, Śrī Ācharyacarana recognizes such subtle devotion by the word “Bīja Bhāva”- “The seed sentiment”. The being, in whose heart bhagavān has not implanted that Bīja Bhāva, cannot perform the hearing, the singing, the remembering and the service of Bhagavān.

## **2. The direct interest**

The special interest, which is awakened in Bhagavān because of the internal or external experience of Bhagavān, is known by the name of “Aparokṣa ruchi” the direct taste. If Nāradaĵī's character is seen with particular attention, we find it's significance as under:-

When Nāradaĵī's interest in bhagavān was awakened by the service of the devotees and hearing the glorification of Bhagavān's attributes through them, he began to contemplate the svarupa of Bhagavān with distinctive (extraordinary) enthusiasm. All of a sudden Nāradaĵī had the personal experience of Bhagavān in his heart. But within no time Bhagavān disappeared. Nāradaĵī experienced extreme pain as if the wealth obtained with great difficulty was all of a sudden lost! But soon by divine inspiration, nāradaĵī regained the ease of the heart and began to sing the songs of the glorification of the names of Bhagavān for the attainment of that svarupa. This taste awakened in Nāradaĵī after having the experience of Bhagavān is called. “Aparokṣa ruchi” the indirect taste.

Because of “Aparokṣa-ruchi-direct interest”, if we are performing sevā ,listening or glorifying bhagavān's name etc can help slowly in increasing the Bīja-bhāva.

“As soon as Bhagavān Śrī kṛṣṇa - the remover of devotee's grief, enters into devotee's mind, then faith begins to develop in the means of sevā, the hearing, the singing etc”.

In accordance with this statement of Śrī Vallabhācārya, the devotee begins to feel the thrilling (stirring) sensation of Bhagavān, who has already entered into his heart. The stirring

sensation of Bhagavān can be experienced in the heart by the characteristics like the romantic thrill that the devotee experiences at the time of the hearing, the singing of Bhagavān, the shedding of tears, the divine, ecstatic joy, enthusiasm and having no desire to stop the service, the hearing, the remembering etc. Thus by having only a bit of experience, the special taste (in the form of enthusiasm, thrill and devotedness) that is awakened in the heart of devotee at the very sight of the divine ray of hope, is called “Aparokṣa ruchi” the direct taste.

**The Growth of the interest:  
Love-Attachment-Addiction:**

Śrī Ācāryacaraṇa has narrated in “Bhaktivardhinī” treatise, the order of the development of the “Bija-bhāva” established in the being by Bhagavān. In accordance with it, (i) Love, (ii) attachment, (iii) Addiction/ Mānasī are considered as the three states of the development of the Bija-bhāva. The introductory characteristics of the above-mentioned states that are obtained through Bhagavān's service- hearing- singing- remembering etc, can be given as under:

**Prem-Love:** When the affection of the devotee is removed from all subjects other than Bhagavān and established (takes place) only in Bhagavān, that state of the devotee is called “Bhagavad prema” love of (for) Bhagavān. The interest in Bhagavān is awakened or produced due to “the Bijabhāva”, which results in the love for Bhagavān.

**Āsakti - Attachment:** Because of the strong love for Bhagavān, the devotee loses interest in every non Bhagavadīya object and person; and when the devotee begins to find all these (non-Bhagavadīya objects and person) as obstruction in the accomplishment of his devotion, that state of devotee is called “Bhagavad Āsakti” the attachment of Bhagavān. It is the love for Bhagavān that results in the attachment to Bhagavān in it's advanced stage.

**Vyasa - The addiction:** When the devotee's mind is not ready to move away from Bhagavān even for a single moment, such mature state of the devotee's love for Bhagavān is called “Bhagavad Vyasana - The addiction to Bhagavān” , when the attachment of Bhagavān advances it results into the addiction to Bhagavān.

**Mānasi - The Mindful service:** In "Siddhānta-muktavali" treatise, Śrī Ācāryacaraṇa narrates the state in the form of Mānasi Sevā (Mindful service) resultant from Tanuvittajā Sevā (body-mental service), and the above mentioned state of addiction (Vyasana) should be taken as one and the same (and not different from each other). The narration of the same mental state (the state of the mind) has been made with different viewpoints and with different names. The development of devotion has been narrated in three states of love, attachment and addiction, while the narration of service has been made in the forms of Sādhana-rupa Tanuvittajā Sevā and Falarupa Mānasi Avastha- the body mental service in the form of mind and mindful state in the form of the fruit.

The devotional path of Puṣṭi propounded by Śrī Vallabhācārya is such a Mārga in which everything happens to the devotee only by the grace of Bhagavān. In the time of the incarnation Bhagavān himself makes the provision of means for devotees. In the time of incarnation, Bhagavān himself makes the provision of means for devotees. In other words, Bhagavān himself arranges for his devotees to reach that state without having his devotee to make efforts for reaching from high to the higher and from the higher to the highest state, hence the accomplishment of means (Sādhana-charan) becomes secondary in the incarnation-time. However, to receive the grace of Bhagavān in a proper way, in the non-incarnation time, the devotees are required to have expectations of the accomplishment of means. Hence in the devotional path of puṣṭi, even though everything of the devotee is accomplished through the grace of Bhagavān, However the narration of means of service - hearing,

singing, remembering etc, which Śrī Ācaryacharana has made, does not become meaningless. Of Course, everything of the devotee is fulfilled by the grace of bhagavān, but if the efforts are not made to unfold and develop the grace of bhagavān through the means specified by Śrī Vallabhācārya, that grace remains passive (fruitless) like the seed that is sown in the land of the field which has not been nourished by water, manure, light etc. Hence in anavatāra time, it is necessary for the devotee to make efforts to develop the grace of bhagavān through the means of the devotional path.

Until the Svarupa for which one is qualified is not known, the significance and the value of the qualification that is acquired can not be realized. Hence in this chapter, the pilgrimage of the Puṣṭi-devotee right from the Bijabhāva to the obtainment of fruit's has been narrated in details.

The fulfillment of all means that have been narrated in this devotional path of Puṣṭi leads up to the state of the Mānasi (the mindful service) and addiction. This means that when Bhagavān graces by sowing the Bijabhāva of devotion in Puṣṭi-being, that grace can be developed by the devotee through the Bhaktimārgiya means up to state of mānasi and addiction, But the Puṣṭimārgiya fruit like the total-love etc described by a Puṣṭi- devotee, can be obtained only by the grace of Bhagavān.

**For Further reading:**

- “Puṣṭi Bhakti Adhikara Viveka” - Sixth chapter of “Prameyaratnarnava” composed by Śrī Lalubhāṭṭajī
- Śrīmad Bhagavadgītā
- Śrībhāgavat purāṇa composed by Śrī vedvyāsajī
- “Bhakti Prakaraṇ” of “Tatvārthadīpa Nibandha” composed by Śrī Mahāprabhuḥjī





## **Sarvātmabhāva-Viveka**

(The Consideration devout sentiment for the universal soul)

### **Sarvātmabhāva**

The ardent affection of Bhagavān devoid of material qualities (void of deceit and self-interest) is called “Sarvātmabhāva the devout sentiment for Bhagavān”. Sarvātmabhāva is a distinguished state of love and devotion, which a devotee obtains subsequent to the state of addiction and consummate love of the mind. “Sarvātmabhāva” contains three words: Sarva, Ātma and Bhāva.

1. Sarva = (a) All senses, the conscience, the body, breathe (Prāṇa), the soul and tendencies of all these. (b) The whole universe of inanimate objects and animate beings. 2. Ātmā: Bhagavān and 3. Bhāva= love, affection, ardent attachment, and devotion. Keeping the analysis of this word in view, the meaning can be deduced as under:

Due to the immense attachment to Bhagavān, born out of the service and glorification of attributes (the narration) of Bhagavān; the devotee begins the blissful experience of the svarupa of Bhagavān (Svarupānanda) manifested outside through all the senses, the conscience, the body, the breathe(Prāṇa), the soul and tendencies of all of them, & manifested inside the heart while singing glorification of his attributes.

(a) Similarly, because of a passionate attachment towards Bhagavān, when the devotee forgets everything else except Bhagavān, he can't see anything else except his beloved Bhagavān - the supreme self. The devotee, who knows that the whole universe with it's inanimate objects and animate beings has sprung from Bhagavān and it's verily the form of Bhagavān only, begins to experience “All this is nothing, but only Śrī Kṛṣṇa.” In other words, the Brāhm's attributes of consciousness and bliss which have disappeared from the inanimate and animate universe become manifest before the devotee. As a result of this, all the

inanimate objects and the animate beings of the universe reveal to him as the embodiments of Bhagavān, the very form of existence, consciousness and bliss, the Supreme Brahm.

The devotee's states such as these (both a and b) are named as “Sarvātmabhāva” the description of Sarvātmabhāva is given in the following works:

- As “the divine capacity' in the treatise “Sevāphala”
- As “blessedness followed by addiction' in the treatise “Bhaktivardhini”
- As “mindful (Mānasī) service” in the treatise “Siddhānta Muktvāli”
- As “the utmost constraint in the (supreme) fruit” in the treatise “Nirodhalakṣaṇa”

### **The types of Sarvātmabhāva:**

The experience of Sarvātmabhāva, which the devotees obtain, has been described in Śrī Bhāgavata in both the stages of coalescence (Saṃyoga) with and separation(Viyoga/Viprayoga) from Bhagavān. Saṃyoga means union, encounter, meeting, or manifestation. Viyoga/Viprayoga means separation, disunion, or parting.

### **Sarvātmabhāva in the union: (Saṃyogakālina Sarvātmabhāva)**

The experience of “Saṃyoga-coalescence” with bhagavān, which devotee feels, has been described in two ways in the time of Incarnation and in the time of Non- incarnation.

(1) In the times of Incarnation: This means, when Bhagavān incarnates himself on the earth, the devotees are blessed with an opportunity to have darśana and perform services of Bhagavān. With this, they get an experience of coalescence (Saṃyoga) with Bhagavān.

(2) In the times of Non-incarnation: These are the times when Bhagavān has not incarnated himself on the earth. E.g, at present in this age of Kali the devotees, who perform the service of the svarupa of Bhagavān, obtain the experience of coalescence

(Samyoga) with Bhagavān, only during the time in which they are engaged in the service of Bhagavān.

In Subodhinī (the commentary of Śrī Bhāgavatapurāṇa composed by Śrī Vallabhācārya) of Śrī vVeṅugītā, the engagement of all the senses in Bhagavān has been called “Sarvātmabhāva”. According to this, the dialogue (talks) with Bhagavān through speech, Darśana of Bhagavān with the eyes, embracing Bhagavān with the fore-arm, performing service of Bhagavān with the hands, touching Bhagavān with the bodily skin, hearing sweet tunes of Bhagavān's flute with the ears, going near bhagavān with legs etc, amount to the description of Sarvātmabhāva in the time of union with Bhagavān.

**Sarvātmabhāva in the separation:  
(Viprayogkalina Sarvātmabhāva)**

The experience of “Viprayoga-separation” from Bhagavān, which the devotee feels, has been described in two ways in the time of Incarnation and in the time of Non-incarnation. According to this:

1. In the times of incarnation: the devotees experience separation from Bhagavān as long as they do not remain in the Vicinity of Bhagavān.

2. Similarly, in the times of Non-incarnation: Those devotees who don't remain engaged in the service of Bhagavān in “Anavasara” (non-service) time or those who haven't got any opportunity for the services of the Svarupa of Bhagavān, obtain the experience of separation from Bhagavān.

The service at the time of union with Bhagavān and glorification of attributes of Bhagavān at the time of separation are considered as excellent. In Separation from Bhagavān when the devotee's attachment reaches to the highest stage in singing glorification of attributes of Bhagavān, it becomes quite impossible for him to remain without Bhagavān - to bear the pangs of separation from Bhagavān. At this time, Bhagavān manifests in the devotee's heart and showers grace upon his devotee whose heart is burning with unbearable pangs of

separation. The manifestation of Bhagavān in the heart of his devotee is the state of separation is it'self called, "Sarvātmabhāva". In the time of separation, when the devotee doesn't experience the manifestation of Bhagavān inside his heart, he doesn't obtain the benefit of exploring all his senses in Bhagavān as in the time of coalescence with Bhagavān. In the state of separation from Bhagavān the devotee sometimes reaches in a such frenzied state that he begins to have the experience of Bhagavān such as "I am Kṛṣṇa" at all places and inside himself. After the disappearance of Bhagavān, when the Vraja - devotees were tired and defeated in searching Bhagavān everywhere and began to sing songs of glorification of Bhagavān, they began to behold Bhagavān everywhere and in one another's hearts as per "Āsaktibhramanyāya" - "the maximum illusion of presence in the excessive attachment, in the manner of a lover and his beloved who begin to feel illusion of each other's arrival or presence in the state of intense attachment to each other (In worldly incidents, such experience is nothing but an illusion; however, in devotion such experience is real, as Bhagavān is capable of holding the svarupa in accordance with the sentiment of his devotee). As a result of this Vraja - devotees, knowing one another as Bhagavān began to imitate various sports like the killing of Pūtanā etc, played by Bhagavān. This is also one kind of Sarvātmabhāva, which is experienced in the state of separation from Bhagavān.

**True Sarvātmabhāva results only through Devotion:**

It has been described in Śrī Bhāgavat that Kaṁsa who meditated Śrī Kṛṣṇa at every time and in every state, while getting up, sitting, sleeping, walking, moving, began to behold the whole world full of Kṛṣṇa. Here we can see that even Kaṁsa had the experience that as Sarvātmabhāva. However, Kaṁsa's experience as Sarvātmabhāva can't be considered to call a proper one. As per our earlier understanding, "Bhāva" means love. In this view, in the experience of "Sarvātmabhāva", love must be there in bhagavān. Kaṁsa was an arch enemy of Bhagavān. Hence, the cause of such an experience he had, was not love but hatred or fear.

### **Maryādāmārgīya Sarvātmabhāva:**

As the experience of Sarvātmabhāva takes place in the devotional path of Puṣṭi, in Maryādā-Mārga too, such experience takes place. But there is difference between Puṣṭi-bhakti-mārgīya Sarvātmabhāva and Maryādā-mārgīya Sarvātmabhāva. In Maryādā-mārgīya Sarvātmabhāva, the experience of the bliss of Brahm (brahmānanda) can be had only through the soul; while in Puṣṭimārgīya Sarvātmabhāva the experience of the bliss or worship (Bhajanānanda) can be had through all senses, the conscience and the soul. Due to this reason, Puṣṭi-bhakti-mārgīya Sarvātmabhāva can be considered better than Maryādā-mārgīya Sarvātmabhāva.

### **Sarvātmabhāva in accordance with the sentiment of the devotee:**

Devotees have different types of sentiments in Bhagavān. Some feel friendship, some have Śṛṅgāra, some have affection and some feel servitude. The devotees begin to have the experience of that type of Sarvātmabhāva with which they are attached to Bhagavān. Hence Puṣṭi bhakti mārgīya Sarvātmabhāva is considered by variety and seemliness. On the contrary, Jñānamārgīya Sarvātmabhāva is having homogeneity and experience of tranquility (Śāntarasātmaka).

### **For Further Reading:**

- “Sarvātmabhāva Viveka” - Sixth chapter of “Prameyataratnāva” composed by Śrī Lalubhāṭṭajī
- “Nirodha lakṣaṇam” treatise by Śrī Mahāprabhuṅī
- Preface of the “Nirodha lakṣaṇam” and “sevāphalam” treatise of Śrī Mahāprabhuṅī by Śrī Śyāma Manoharajī
- 10th Chapter of Śrībhāgavat purāṇa composed by Śrī vedvyāsajī



## Puṣṭimārgīya-Fala-Viveka

(The Consideration of Puṣṭimārgīya fruit)

### **Bhagavān: The desire of the devotee**

Only Bhagavān is the subject of the desire of the Puṣṭi-devotee. There can not be any desire for anything except Bhagavān in the mind of the Puṣṭi-devotee. Hence, in the treatise “Puṣṭi-pravāha-maryādā-bheda”, Śrī Ācāryacaraṇa has considered only Bhagavān as the supreme fruit by saying “Bhagavāneva hi Falam” - Only Bhagavān is the supreme fruit”. To fulfill the desire of the mind of his devotees, bhagavān manifests on the earth in two ways: 1. By Svarupa and 2. By attributes

- 1. Manifestation by Svarupa:** When Bhagavān manifests amidst the devotees in such a way that Darśana, conversation, touch, sport etc can happen, such manifestation is called “Bhagavān's manifestation by Svarupa”.
- 2. Manifestation by attributes:** When Bhagavān manifests in the heart of devotee by singing Bhagavān's glorification, such manifestation is called Bhagavān's “Manifestation by attributes”

Thus the manifestation of the Bhagavān on the earth in these two ways are considered as the form of the supreme fruit. When Bhagavān manifests amidst his devotees in any of these two ways - external or internal, the devotees can have the experience of the bliss of the Svarupa of Bhagavān through all the senses along with their body, the vital air, the conscience, the soul etc. When the devotee is afflicted with the separation from Bhagavān, he manifests in their heart and bestows upon them the bliss of his union; and when they do not suffer separation, Bhagavān bestows upon them the bliss of union in the svarupa of external manifestation. If the cycle of internal manifestation at the time of separation from Bhagavān (= the glorification of the attributes) and the external manifestation of Bhagavān at the time of Union

(= service) keeps on moving incessantly, there can be nothing more fruitful than this for the devotee.

### **Threefold Fruits:**

As only, Bhagavān is the supreme fruit for Puṣṭi-devotees among the embodied beings on this earth, after the death of the body, only Bhagavān is the fruit/aim for the Puṣṭi-devotees in the world hereafter too. In the treatise “Sevāphalam” Śrī Ācāryacaraṇa has narrated three fruit's that the devotee can obtain in the service of Bhagavān.

1. Alaukika sāmāthyā - Divine Power
2. Sāyujya - Intimate union
3. Sevopayogī Dehaprāpti in Vaikuṅṭhādi Loka: (The obtainment of the body useful in the service in the divine worlds like Vaikuṅṭha etc.)

These are the three fruits that have been shown, now we shall consider these three fruit's in their order.

### **Alaukika-Samāthyā - The Divine power:**

As narrated in the preceding chapter, Fala-Nirodha - 'the constraints in the supreme fruit'- “Vyasanottara-Kṛtārthatā - blessedness followed by addiction”, “Tanunavatva - the attainment of new body”, and “Sarvātmabhāva - the devout sentiment for Bhagavān” have been said to be “Alaukika Sāmāthyā - the divine power” among the fruit of service.

The attainment of this fruit can be had by a devotee in this very world. Lest this fruit be regarded as worldly, for that very reason it has been called “Alaukika -divine”. The essence is that despite it being attainable in this world, this fruit is divine only. If Puṣṭibhaktimārgīya fruit is compared with Maryādāmārgīya fruit of liberation, the attainment of divine power can be called as Puṣṭi-devotee's liberation in life (Jīvanamukti). For a devotee with senses, nothing can be more fruitful than this divine power. But the devotees, who do not obtain the divine power, attain the body useful in service in the divine worlds like Vaikuṅṭha etc or Sāyujya - union with Bhagavān, after they die their bodily death.

**The Union with Bhagavān:**

The merger of the Puṣṭi devotee in the Svarupa of the supreme being Bhagavān Śrī Kṛṣṇa is called Sāyujya - the union with bBhagavān. Sāyujya can be taken as the Puṣṭi - devotee's liberation in the embodied life (Videha-mukti). In comparison with the divine power, the union with Bhagavān is the secondary fruit. Before the devotee's union with the supreme self, the body, the senses etc too, dissolve in the five great elements. Hence, the Puṣṭi being void of the body and sense etc, cannot attain the bliss of the Darśana, the touch and the hearing of songs of Bhagavān, this is the reason why “Sāyujya” is considered as a secondary fruit and not a prime fruit. If Bhagavān wishes, he can again manifest those Puṣṭi devotees, who have obtained union with the supreme being Bhagavān Śrī Kṛṣṇa, from his own Svarupa and endowing them with divine body in his celestial abodes like Vaikuṅṭha etc. and give them auspicious time again to perform his service. If it does not happen so, then the Puṣṭi devotee can obtain only the fruit of having the union with Bhagavān.

**The attainment of the body useful in the service in Vaikuṅṭha**

Those Puṣṭi - devotees who attain the divine power on earth, can obtain, after their death, divine new body, so as to be able to perform the service of Bhagavān in his divine worlds like Vaikuṅṭha etc, this is the prime fruit and it is the second form of the fruit of the divine power that has been obtained on the earth. But those devotees who do not obtain the divine power on the earth, are gifted with the secondary fruit in the form of entrance into vaikuṅṭha etc.

There are certain other possibilities too, among the fruit's which have been shown in the treatise “Sevāphalam”. Accordingly, the devotees, who do not attain divine power on the earth, can obtain the serviceable body as a secondary fruit, if bhagavān does not grace them with “Sāyujya”. If Bhagavān wishes, after endowing the devotees with “the body useful in service as a secondary fruit, he endows them with the body useful



in the service as the prime fruit. Otherwise, their entitled right should be understood only up to obtaining the secondary fruit. Similarly, Bhagavān can manifest from his svarupa those devotees whom he has endowed with “Sāyujya” and can bestow upon them the body useful in the service directly as the prime fruit. Or at first Bhagavān endows them with the body useful in service as the secondary fruit and subsequently, he endows them with the body useful in series as the chief fruit.

Considering with reference to the treatise “Sevāphalam”, the following types are found to be noteworthy:-

1. Alaukika Sāmarthya (The divine power) - As a prime fruit, attainment of the body useful in the service subsequent to death.
2. If the divine power is not obtained, the attainment of Sāyujya after death. If Bhagavān wishes to grace, the attainment of the body useful in service as the secondary fruit and finally the attainment of the body useful in the service as the prime fruit.
3. If the divine power is not obtained, the attainment of Sāyujya after death. If Bhagavān wishes subsequently the attainment of the body useful in service only as the secondary fruit.
4. If the divine power is not obtained, the attainment of Sāyujya only.
5. If the divine power is not obtained, the attainment of the body useful in the service as the secondary fruit and subsequent to it, the attainment of the body useful in the service as the prime fruit.
6. If the divine power is not obtained, the attainment of the body useful in the service only as the secondary fruit.

There is a difference of opinion among the ancient commentators regarding the Svarupa of these three fruit's, the “divine power”, “the union” and “the attainment of the body useful in the service in Vaikuṅṭha etc”, stated thus in the treatise of Sevāphalam, among the Puṣṭimārgīya fruit and also regarding the question as to who can obtain those fruit's. We should have a glimpse of these differences of opinion.

1. The fruit's are obtainable by Puṣṭi-being according to the level

they belong to - First of all, they are obtainable by Puṣṭi-Puṣṭi beings, secondly Maryādā puṣṭi beings, and thirdly by Pravāha puṣṭi beings.

2. All these three fruit's in their order are excellent, intermediate and ordinary fruit's.
3. First one is the fruit of Puṣṭi-devotion, while the remaining two are the fruit's of Maryādā-devotion.
4. “Sāyujya” is the excellent fruit, while the remaining two are secondary fruit's yielding accomplishment according to the qualification. They are useful in obtaining fitness for the excellent fruit.
5. The first two are the fruit's of the Puṣṭi-devotion, while the third in the fruit of Maryādā-devotion.
6. The first is the fruit of the extremely intimate service, the second is the fruit of the intimate service, and the third is the fruit of the external service (with outward attachment).

There can be various kinds of having the experience of Bhagavān. But, the devotees find the fruit in these kinds of experiences of Bhagavān in accordance with whatever types of sentiment Bhagavān has gifted to them. Hence the reason for the differences of opinion regarding the fruit's stated above is to be understood as lying in the differences of devotee's liking for the fruit's.

Even modern Puṣṭi-devotees can also attain the fruit's stated in Sevāphalam. Bhagavān decides beforehand the beings upon whom he wishes to bestow the fruit's, and through which means, whom and which fruit to be given to them. In their sequential order they are called “Sādhana Varaṇa = The choice of means”, “Janma Varaṇa = the choice of birth”, and “Fala Varaṇa = the choice of fruit”. Hence, a being, by adopting the means as desired by Bhagavān, attains the already decided (by Bhagavān) fruit's in the decided (by Bhagavān) birth. Śrī Ācāryacaraṇa has narrated two chief's means in the devotional path of puṣṭi. 1. Tanuvittajā Seva, the bodily monetary service, in one's own home along with the songs of glorification of attributes. 2. Only the songs of glorification of attributes. Through the service combined

with the songs of attributes or only through the songs of attributes, Puṣṭimārgīya devotee can subsequently attain Puṣṭimārgīya fruit's as stated in the Sevāphalam treatise like love, attachment and addiction according to his eligibility.

Puṣṭimārga is the path of grace. Hence, only those Puṣṭi-beings who are worthy of extraordinary grace of Bhagavān should be taken as eligible for the Puṣṭimārgīya means and fruit's that have been narrated till here. Even the entrance of the beings who are void of the grace of Bhagavān, is not at all possible in this path.

The experience of the fruit's stated above can be had by Puṣṭimārgīya devotees only when Bhagavān wishes so. But, to make himself qualified to experience the fruit, the state which the devotee had to obtain by following the means is recognized by the name “Nirodha” in the Sampradāya. Therefore, as it is relevant at this juncture, a brief consideration regarding “Nirodha” has been made here.

### **Nirodha:**

When the devotee forgets the world with its inanimate objects and animate beings, and becomes fully attached to Bhagavān, it is called the devotee's confined into the Bhagavān. (Ni = completely or fully or utmost. Rodha = confined, controlled seize, restricted, holding up). In short, it can be said that Nirodha means utmost confinement into Bhagavān with total forgetfulness of the false world.

In the Yogamārga, too, Nirodha has been narrated. But over there, Nirodha is merely a matter of controlling the senses. The control of merely the senses is not considered perfect in the devotional path of Puṣṭi, but when the devotees body, senses, vital air (Prāṇa), consciousness (Antaḥkaraṇa), ego, elite, soul, objects and persons that belong to him participate in the service and the remembrance of Bhagavān, it is considered as Nirodha.

### **Nirodha of the devotee and of Bhagavān:**

As the devotee forgets the world and becomes attached to Bhagavān, similarly Bhagavān, too, becomes attached to the

devotee. There are a good number of such incidents that are popular in the scriptures of devotion. Bhagavān has said to Arjuna in the gītā: “Those devotees who worship me with love are in me and I am in them (Gītā 9-29).” By this statement of Bhagavān, it is understood that as a devotee constrains himself into Bhagavān, also Bhagavān becomes constrained into his devotee.

### **Instruments, Svarupa, function and purpose of Nirodha**

**The Instruments of Nirodha:** The story of Bhagavān's merging in his devotees and of devotee's merging into Bhagavān has been narrated as “Nirodha-līlā”, the sport of the constraint, in the tenth canto of Śrī Bhāgavatam. Bhagavān manifested himself in Vraja and played such divine sports with his Vraja devotees that they began to remain fully merged only in Bhagavān forgetting everything else while sleeping, waking up, walking, talking, playing, bathing, and eating. They forgot the false world and became fully attached to Śrī Kṛṣṇa with unique devotion. Nandajī and Yaśodājī with the sentiment of affection, the cow lads with their sentiment of friendship and the gopikās with their sentiment of sweet love obtained such a state of deep attachment. At the time when they were separated from Bhagavān, their bodies remained bound to do their work like a machine, but their minds remained fully attached to bhagavān Śrī Kṛṣṇa. Exactly such became the state of animals, birds, trees, mountains, and rivers of Vraja, too.

When the devotee forgets the false world because of his love for the Līlā's of Bhagavān in this world and becomes attached to Bhagavān with one pointed devout sentiment, those Līlā's of Bhagavān are considered as the “cause” of the devotees' constrained into Bhagavān. At the time of his incarnation, Bhagavān makes his devotee attached to himself through his manifested Svarupa and Līlā's. But in non-incarnation time, such a thing is not possible. However, in this devotion path of Puṣṭi, as the svarupa of Bhagavān seated in home for the purpose of getting served, is considered the very incarnation of Bhagavān. The service of Bhagavān that is performed in one's own home is verily

considered as the perceptible experience of the Līlā's of Bhagavān in the devotional path of puṣṭi, even in non-incarnation time. The Puṣṭimārgīya devotee who obtain the good fortune to perform the service of Bhagavān in their home, the service of Bhagavān with the manifested Līlā becomes the cause of their constraint in bhagavān for the time as much they remain before Bhagavān in the service.

In Anavasara, time in which service is not performed, the songs of glorification of the attributes of Bhagavān served by them become the cause of constraint in Bhagavān. But those devotees who do not obtain such good fortune can become constrained in Bhagavān only through the glorification of attributes of Bhagavān. Śrī Ācāryacaraṇa has narrated this thing in “Bhaktivardhinī” treatise. Even though Bhagavān does not remain manifested during non-incarnation time, it is the great significance of the attributes of Bhagavān that the devotee who sings the songs of the attributes becomes constrained into Bhagavān. In other words, through the Kīrtana of the attributes of Bhagavān too forgetfulness of the false world and attachment to Bhagavān becomes easily attainable.

**The Svarupa of Nirodha:-** After understanding the cause of Nirodha, nothing left to be said regarding the Svarupa of Nirodha. If we forget the false world absolutely and become attached to Bhagavān with one pointed devout sentiment, it can be recognized as the svarupa of Nirodha.

**The function of Nirodha:-** After understanding the cause and the Svarupa of Nirodha, it is also necessary for us to know it's effect and reaction.

The effect of Nirodha is the addiction to Bhagavān. The devotee, who is constrained into Bhagavān, means who becomes attached to Bhagavān, forgets the false world and begins to have the experience of the mergence (union) and separation acutely. It has been stated in Śrī Bhāgavatam for the Vraja devotees that without having the Darśana of Śrī Kṛṣṇa, who is in the forest to

graze the cows, Nanda- Yaśodājī and Gopikās in Vraja (Gokula) used to feel every moment as an era. After grazing the cows, when Bhagavān returned from the forest to Vraja, they felt the supreme bliss by beholding him. This state of the Vraja-devotees has been termed as “the state of addiction” in “Bhaktivardhini” treatise. As soon as this Svarupa of Nirodha is enriched, the effect of Nirodha or the state of addiction begins to be seen. Hence, the experience of supreme bliss at the time of union with Bhagavān and inability to bear separation from Bhagavān even for a moment is considered as the function of Nirodha.

During the carnation time, Nanda- Yaśodājī and Gopi's began to have the experience of supreme bliss because of their union with Bhagavān for as much time Bhagavān remained present in Vraja (Gokula). And when Bhagavān left Vraja to graze cows in the forest, they began to have the experience of unbearably penetrating pangs of separation from Bhagavān. In non-incarnation time, Avasara, the period of time to perform the service of Bhagavān, becomes the experience of union with bhagavān and Anavasara, the period of time without the service, becomes the experience of separation from Bhagavān. Hence, the devotees experience the state addiction as a function of Nirodha in the Non-incarnation time too, as they do in the Incarnation -time.

**The Purpose of Nirodha:-** In the non-incarnation time, the attainment of the divine power, the union, and the body useful in the service in Vaikuṅṭha etc, as narrated in the Sevāphalam treatise are considered as the purpose of Nirodha. In the Incarnation time, displaying his charming sports, Bhagavān bestows upon his devotees Sarvātmabhāva, the total love through his divine Svarupa, Bhagavān bestows Sāyujyamukti, liberation by union, or Āśrayabhāvāpatti, the attainment of devout sentiment (The fruit, which has been named as the attainment of the body useful in the service in Vaikuṅṭha etc In Sevāphalam, is called Āśrayabhāvāpatti - the attainment of the devout sentiment of refuge in Śrī Bhāgavatam), to resort up on those devotees who have not obtained the bliss of such union with Bhagavān.

After considering the cause, the function, the Svarupa and the purpose of Nirodha characterized by forgetfulness of the false world and the attachment of Bhagavān, now we shall have consideration regarding Sādhana-irodha- the constraint into the means & Falanirodha - the constraint into the fruit (reward).

**Sādhana-irodha:**

The characteristics of means are different in the incarnation time and in the non-incarnation time.

**The Incarnation times:** When Bhagavān manifests on the earth, his sport among the devotees is considered as the constraint into the means in the incarnation time. In other words, it is considered as a means in having devotees' constraint into Bhagavān. Similarly, at the time of the separation from Bhagavān, the devotees being absorbed in the glorification of attributes of Bhagavān is also considered as the constraint into the means in the incarnation time. In short, the sports of Bhagavān in the union and the glorification of the attributes of Bhagavān in the separation are considered as means (the constraint into the means) for having accomplishment of Nirodha in the incarnation time.

**The Non incarnation times:** Tanuvittajā (bodily monetary) service of Śrī Kṛṣṇa that is performed in the devotee's home takes the place of the sports of Bhagavān for having accomplished the devotee's constraint into Bhagavān in the non-incarnation time. This means, in the non-incarnation time Tanuvittajā (bodily monetary) service is considered as a means ( the constraint into a means) of having attachment to Bhagavān by bringing to a devotee the forgetfulness of the false world, For the devotees who do not attain the fortune of performing the service of Bhagavān and who suffer separation from Bhagavān, the hearing, the remembering and the singing of the līlā, svarupa attributes and names of Bhagavān are considered as the constraint into the means.

**Phala-nirodha:**

Whether it is incarnation time or the non-incarnation time, the state of having the fruit of Nirodha is equal (one and the same) in both of them. When the devotee forgets the false world and when he becomes attached to Bhagvān with one pointedness devout sentiment through the sport, the glorification of attributes, the bodily monetary service or through the hearing the singing or the remembering, it is said to be the state of having the fruit of Nirodha. The essence of all means of the path of devotion has remained in the accomplishment of Nirodha. As soon as Nirodha is accomplished, the devotee experiences the fruit's of Puṣṭimārgīya devotion in the forms of the mindful service (Mānasī Sevā), the addiction the total love, the devout sentiment for Bhagvān, the newness of the body (Tanunavattva), the divine power, the mergence, the body useful in the service etc.

**Līlā as per the sentiments of the devotees:**

The devotees of Bhagvān are having different sorts of sentiments like Tāmas, Rājas and Nirguṇa. The devotees with each of these sentiments can be constrained into Bhagvān & can obtain the fruit of Puṣṭimārgīya devotion. For this reason, Bhagvān plays the sports with his devotees in accordance with their sentiments, which is understood by the observations from Śri Bhāgavatam.

Here, we should take one thing into consideration that there is a vast difference between the devotee's having sentiments of Sāttvika etc, and devotion is being Sāttvika etc. (the description of kinds of devotion as Sāttvika ,etc is given on pages from no 49 to no 53. In “Puṣṭipraveśa- 2”). The devotion that is performed by Puṣṭi devotees is by all means Nirguṇa i.e. desireless and void of deceit. When Bhagvān incarnates on the earth, he plays various sports in accordance with the sentiments of his devotee instead of changing Puṣṭi-devotees Sāttvika etc sentiments by following any other means. Experiencing that Bhagvān plays sports in accordance with their sentiments, the devotees, with different sorts of sentiments, soon become constrained into Bhagvān. This



matter will be more clarified if once we understand in brief the description of devotees with different sorts of sentiments, the Līlā's of Bhagvān in accordance with their sentiments and the subline transformation that takes place in the devotees sentiments because of these sports, as narrated in “Subodhinī” commentary of Śrī Bhāgavatam composed by Śrī Vallabhācārya.

When Bhagvān played his flute, the Vraja devotees, ignorant as they were of the scriptures and public decorum, came running to Bhagvān in the forest breaking all the bonds of worldly and Vedic decorum.

Śrī Yaśodājī became so absorbed in the hospitality of the guests that she forgot Bhagvān. Bhagvān started crying out of hunger. However, Śrī Yaśodājī could not hear him crying.

Because of unawareness of divine Svarupa of Bhagvān, the Vraja - devotees regarded Bhagvān as an ordinary human being like themselves only.

Ignorance, jealousy, laziness etc are the attributes of Tāmasa. The characteristics of Vraja devotees as stated above reveals their Tāmasa (Sentiment) nature. By overturning the cart, by allowing to have the Darśana of the Brahmāṇḍa in his mouth, by killing demons and by playing various such līlās Bhagvān removed the Tāmasa disposition of the Vraja - devotees.

**Rājasa:** The fickleness and the physical and mental unrest are caused by the Rājasa attributes. The bodies and minds of the Vraja-devotees became restless as Bhagvān left them and went to mathurā. Bhagvān sent a message to the Vraja-devotees through the medium of uddhavajī. Bhagvān's message enlightened the Vraja-devotees and they came to know that Bhagvān is seated as the antaryāmī(indweller) svarupa in the souls of all beings. Nobody can ever have separation from Bhagvān. The Rājasa sentiment of Vraja-devotees was removed. Their anxious minds became peaceful.

**Sāttvika:** As the Rājasa sentiment was averted, the Vraja devotees became Sāttvika. The knowledge instructed (imparted) by uddhavajī became steadfast in their minds. so, when they again met Śrī kṛṣṇa in kurukṣetra, they did not pray to Śrī kṛṣṇa to come

back to Vraja. They prayed only that their mind would never go away from Śrī Kṛṣṇa.

**Nirguṇa:** When this Sattva attribute also retires, the Nirguṇa state is attained. When the Sattva attributes of the Vraja-devotees left them, they reached the Nirguṇa state. They became fully absorbed in Bhagvān. After the attainment of the Nirguṇa state like devotee can enter the abode of the eternal līlā of Bhagvān.

### **The Ninefold Devotion (Navadhā Bhakti):**

As we have seen above, Bhagavān himself became the means for the Vraja-devotee's. This means, Bhagavān removed all tāmas etc. sentiments from devotees and blessed them with nirguṇa state, without devotees doing any means to remove Tāmas etc. sentiments from them. However, this story belongs to the incarnation time. In the present non-incarnation time, Bhagavān's devotees have to practice the means, as mentioned before, in order to enhance the already obtained grace of Bhagavān till the highest fruit is attained.

Śrī Ācāryacarāṇa has accepted the guileless (desireless, deceit less) devotion in the form of the Puṣṭimārgīya accomplishment (Sādhana). The desireless (Niṣkāma) firmly rooted and the utmost affection that the devotee develops in Bhagavān with the knowledge of the greatness described in the scriptures is called “the devotion (Bhakti)”. By having the knowledge of the greatness of Bhagavān as narrated in scriptures, it awakens distinctive respect and devout sentiment of love for the svarupa of Bhagavān, the attributes of Bhagavān and the abodes of the Līlā's of Bhagavān in the heart of the devotee. The prime phase of devotion lies in desireless, deeply rooted, one pointed utmost affection.

The affection may have manifested in the devotee's mind, but if it is not expressed and doesn't have an outlet, it will remain lying in the mind and ultimately it will smother away. For this reason, the remedy to express the affection for Bhagavān that lies in the mind of devotees

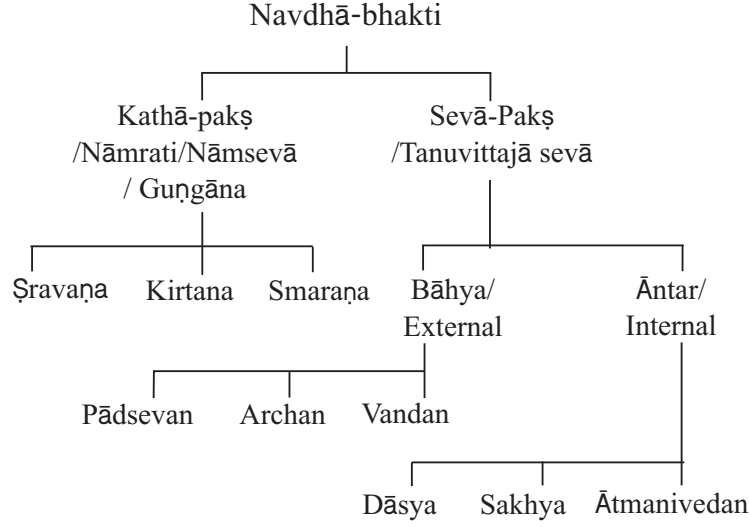
has been shown in the form of Navadhābhakti - the ninefold devotion of the scriptures. Accordingly,

1. Śravaṇa (hearing),
2. kīrtana (singing),
3. Smarana (remembering),
4. Pādasevāna (worshiping feet),
5. Arcana (worship),
6. Vandana (bowing prostration)
7. Dāsya (servitude),
8. Sakhya (friendship) and
9. Ātma-nivedana (self-declaration)

should be taken as a Navadhābhakti-ninefold devotion.

The scriptural Navadhābhakti has been included by Śrī Ācāryacaraṇa in the devotional path of puṣṭi under the two heads (i) Kathāpakṣa - The story side and (ii) Sevāpakṣa - The service side. Kathāpakṣa is also recognized as “Nāmasevā - The service of names”, “Nāmarati- Love for names of Bhagavān”, and “Guṇagāna - The singing of the attributes of Bhagavān”. In Kathāpakṣa, the instructions have been given to practice hearing, singing, and remembering the Līlā's Svarupa, attributes and names of Bhagavān. Hence, the Kathāpakṣa includes hearing, singing, and remembering, the first three among the Navadhābhakti. Sevāpakṣa is divided into two kinds:-

(1) External and (2) Internal. In the external side of the service we are instructed to perform Pādasevāna, Archana and Vandana, while on the internal side there is instruction for performing Dāsya, Sakhya and Ātma-nivedana. Thus, in the Svarupa-sevā side, the remaining six kinds of devotion of the Navadhā-bhakti are included. Scriptural ninefold devotion (Navadhābhakti) and service Narration characterized devotion (sevā-kathātmikā bhakti) prescribed by Śrī Ācāryacaraṇa, as amalgamated above can be understood easily with the help of the Table given here under:-



Generally, it is seen that when people of the ordinary level perform the Japa of Mantra, hearing narration, service-worship, pilgrimage, austerity or singing holy songs their mind begins to wonder within a short time. They begin to experience tiredness, drowsiness, sleepiness, and weariness. Also, because of all these, sometimes Tāmasa sentiments like anger etc, become manifested in them.

Among the various reasons like adopting the path which is suitable to their nature, unauthorized gestures, ignorance, lack of guidance, bad company etc., one prime reason why such things take place is lack of attention. If the mind is not united consciously with the work that is performed by the body, the above stated reactions become quite natural.

If Nāmasevā (service of uttering names) or Svarupasevā (service of the Svarupa) become only mechanical (only bodily action), then various vices stated above creep into them. Śrī Ācāryacaraṇa has instructed with utter cautiousness that while performing the Nāmasevā and the Svarupasevā, the devotee should meditate with devout sentiments of the servant, the Sevyā-Svarupa, the Līlā, the service, the place of service, the items of

offering (Sāmagrī) etc, so that it may not happen so

**Bhāvanā:**

1.The Svarupa Bhāvanā - The devout sentiment of the svarupa.

2.The Līlā Bhāvanā -The devout sentiment of the Lila.

3.The Bhāva Bhāvanā - The devout sentiment of love.

Thus, these three kinds of devout sentiments are instructed in the sampradāya.

**The Svarupa bhāvanā -The devout sentiment of the Svarupa:**

The contemplation/meditation of the divine attributes of the Bhagavān's svarupa of worship (Sevya Bhāgavat Svarupa) is called 'Svarupa Bhāvanā - The devout sentiments for the Svarupa).

**Līlā bhāvanā -The devout sentiments of Līlā's:**

The meditation of Puṣṭi-Puruṣottama, the supreme being bhagavān Śrī Kṛṣṇa, at the time of performing activities of the service (Such as awakening Bhagavān, performing bath & Śṛṅgāra, attending Bhagavān's going to be bed etc.) is called Līlā Bhāvanā - the devout sentiments of the Līlā's of Bhagavān.

**Bhāvabhāvanā - The devout sentiments of Love for bhagavān:**

Contemplating/meditating the divine sentiments held by the Vraja-devotees in their hearts for Bhagavān is called Bhāva bhāvanā - The contemplation of divine sentiments. In order to awaken such sentiments in our heart, singing Pada-Kīrtanas of the devotees, contemplating the Svarupas & characters of the Vraja-devotees as narrated in the scriptures like Śrī Bhāgavatam etc, meditating the Līlā's of Bhagavān with Vraja-devotees in the Vraja land (the dwelling place of Bhagavān and Vraja-devotees) - the contemplation of all these is called Bhāvabhāvanā the meditation with devout sentiments of love for bhagavān. The Vraja-devotees are considered as the ideal form of Guru for the puṣṭi-devotees. Even though various divine sentiments held by the Vraja-devotees in their hearts for bhagavān Śrī kṛṣṇa may not

have been deeply rooted in our hearts, we should necessarily meditate those divine sentiments through the singing of the padas composed by the puṣṭi-devotees poets.

Similarly, we should also contemplate about the divine Ādhidaivika Svarupa of all those objects that are useful in Bhagavān's service, viz. devout sentiments about the place of Bhagavān's sitting as Nandarāyajī's house, about the water as the water of Śrī Yamunājī, about the flowers & flower-garlands as the Vraja-devotees - thus we should make contemplation related to Puṣṭilīlā-Parikara according to the occasion and to our liking.

Similarly, the devotee who performs the service of Bhagavān should hold in himself the devout sentiments like Dāsyā - servitude etc. Moreover, among the things which cause obstruction in the service of Bhagavān such as - people, temptation, anger, avarice, ignorance, pride, jealousy & such other mental distortions and also, the resort to gods other than Kṛṣṇa(Anyāśraya), bad company, abandonment of what is undedicated, attachment to lust, and such other demoniac sentiments - we should consider the state (Bhāva) of them being the demons like Pūtanā, Tṛṇāvarta, Bakāsura, Aghāsura, Kaṁsa and so on as applicable.

Thus, with the type of sentiments in our hearts, by holding of which the devotion of Bhagavān can be steady or developed or we experience the sportiness (Līlātmakatā) in the service such as - sentiment regarding puṣṭilīlā, service, Sevya-Svarupa, servants, objects & persons as parts of the divine service and those who cause obstructions in the service - we should contemplate the same. Whenever Bhagavān will bless us with his grace, the devout sentiment like that of the Vraja-devotees will also get established in our hearts.

#### **Sāadhanānurupa bhāvanā:**

Śrī Ācāryacaraṇa has specified two principal means of accomplishment for Puṣṭibhakti-mārgīya devotee's-

(i) Tanuvittajā (bodily-monetary) service with the sentiments of total dedication in one's own home & If this can not

be done, then

(ii) Hearing, singing, and remembering the narrations of Bhagavān's līlā, Svarūpa, attributes and names. The seekers of both these accomplishment should remained employed in the service and narration of bhagavān with devout sentiments of divine puṣṭi. The devout sentiments, which the seekers of the service and accomplishment are required to hold in their hearts at the time performing service and remembrance, will be narrated hereafter in detail. But, the Puṣṭimārgīya devotees who are not in position to perform the service of Bhagavān, should perform the service of hearing, singing and remembering by holding devout sentiments of separation with which Vraja-devotees were afflicted when Bhagavān left Vraja for Mathurā. While performing the hearing, singing, and the remembering of the Bhagavān, The devotees should hold the devout sentiment of hearing, singing, and remembering. bhagavāns divine pastimes as narrated by Uddhavaḥjī before the vraja devotees.

Śrī lālubhattajī has narrated the accomplishment of the Puṣṭimārgīya devotion with it's Bhāvana (devout sentiment) for the devotees of the devotional path of puṣṭi in 'Puṣṭimārgīya Falā viveka (The consideration of the Puṣṭimārgīya fruit)' of the treatise “Prameyaratnārṇava”. This narration is described in the 10<sup>th</sup> canto of Śrī Bhāgavatam, basis of the incarnation (Avatāra)-līlā of bhagavān. So, here too, the conception will be in the very same sequence.

### **Āvirbhāvotsava: The festival of Manifestation**

The purpose of the incarnation of the Bhagavān has been shown in general as the establishment of the Dharma, the destruction of the demons. However, the real purpose of Bhagavān's incarnation is the desire(of Bhagavān) for the upliftment of his devotees. Hence, when Bhagavān entertains a wish such as “I shall uplift this being”, he becomes manifested spontaneously for his devotee just as Bhagavān manifested from the pillar for the upliftment of Prahlādajī. Śrī Vāsudeva and Devakījī, and Śrī Nanda and Yaśodājī had aspired to have a son

like Bhagavān. The gracious Bhagavān who bestows more than what is meditated, manifested himself as their son. In Śrī Rām incarnation, the sages and the ascetics had beheld Bhagavān as their husband. In Śrī Kṛṣṇa incarnation, Bhagavān fulfilled the desire of their mind by making them Vraja Gopi. This is the story which belongs to the time of incarnation.

But in the time of non-incarnation, such manifestation of Bhagavān cannot be easily attained for every devotee. However, in the time of non-incarnation, too, if any devotee performs the service of Bhagavān lovingly by having the svarupa of Bhagavān in his home, Bhagavān does bestow upon him the bliss such as he does in the time of incarnation. The principle is proven by experience. Hence, after receiving Brahmsaṁbandha when the guru graciously bestow upon his disciple the svarupa of Bhagavān in his home, the festival of manifestation of Bhagavān should be celebrated along with intimate devotee member of the family with ardent feeling of joy such as “This Bhagavān manifested specially for me and, only for me.” At this time devout sentiment entertained in the mind of devotees celebrating the festival should be same as the birth festival celebrated by Śrī Nanda and yaśodājī and the Vraja devotees in Gokula when Bhagavān manifested in Śrī Nandarāyajī's home. With such devout sentiments, every year, the great festival should be celebrated particularly on the day Bhagavān has graced our home with his presence and on the day of Śrī Kṛṣṇa Janma Jayanti. The kind of celebrating the festival should be learnt by the devotees from their respective guru.

### **Pratibandhajñāna - The knowledge of obstacles**

Within a few days after the manifestation of the Bhagavān, Śrī Nandarāyajī went to Mathura to pay the taxes to Kaṁsa. There he came to know from Śrī Vāsudevajī that a number of disasters were taking place in Gokula. Śrī Nandarāyajī immediately returned to Gokula. By this time, a demoness named Pūtanā had already reached vraja to kill infants by the command of Kaṁsa.

As Śrī Nandarāyajī had received the knowledge of the



calamities lurking to befall his son Śrī Kṛṣṇa from Śrī Vāsudevajī, similarly, the Puṣṭimārgīya devotee of present time should receive the knowledge of obstacles such as Anyāśraya(resort to gods other than Śrī Kṛṣṇa), Asamarpitabhakṣaṇa (enjoying undedicated eatables), Duḥsaṅga(evil company), Durācāra(evil thought) as well as lust, anger, greed, infatuation, pride and jealousy - that come across in the devotional path from their Guru or from the works of the Śrī Vallabhācāryacaraṇa.

### **Sharaṇa in Bhagavān:**

Concerned with the words of Śrī Vāsudevajī, when Śrī Nandarāyajī could not find any other remedy in his extreme worry, he took refuge in Bhagavān with thought such as “ Only Bhagavān is the protector of his devotees, only Bhagavān is the place of resorts for the devotee.”

From this, it can be understood that the present day Puṣṭimārgīya devotees, should also receive the knowledge of the above mentioned obstacles of the devotional path from the guru and should take refuge only in Bhagavān, as the removal of obstacles on the path of devotion can be made only through Bhagavān.

### **Destruction of the ignorance:**

In the upaniṣad, the demonic sentiments like desire, anger, greed etc, and attachment to worldly objects, resort to other gods etc, are called devils and demons. In other words, demons appearing in their revealed forms like Pūtanā, Bakāsura, Aghāsura etc are ingrained in the devotees in their invisible forms of the above mentioned demonic sentiments. With the destruction of visible demons through Bhagavān, the demonic sentiments that have made their dwellings in the minds of the devotees are also destroyed. Hence, as Śrī Kṛṣṇa went on destroying demons after demons like Pūtanā, tṛṇāvarta, and soon, the demonic sentiments in the hearts of the vraja devotees were destroyed one after the other.

At the time when Śrī Vāsudevajī warned Śrī Nandarāyajī

to return to Gokula, One very dreadful demoness named Pūtanā had already entered Gokula holding the form of beautiful women by the command of Kaṁsa. Pūtanā was the very living form of the ignorance- ignorance residing in the minds of the Vraja devotees. By seeing Pūtanā, Śrī Yaśodājī and Gopāla(the cow herders) became so fascinated that Śrī Yaśodājī forgot the feeling of motherhood that she should not show her child to a stranger, and the cow herders forgot their own svarupa that they were appointed to protect Śrī Kṛṣṇa. Fascinated by the attraction of Pūtanā, they allowed her to go near Śrī Kṛṣṇa. When Bhagavān killed Pūtanā, with the destruction of Pūtanā, the ignorance, ignorance of the vraja devotee was also destroyed. They revived with the remembrance of their respective svarupa. Their ignorance-illusion above their vital air, body senses and internal organs was also removed. They resolved to remain alert hereafter in their duty to protect Śrī Kṛṣṇa.

Bhagavān's Līlā of killing Pūtanā proves that - as Bhagavān removed the ignorance of the Vraja devotees by killing Pūtanā in the incarnation time, in the time of non-incarnation too, Bhagavān will remove the ignorance of the present day blessed souls who are sincerely devoted to the service and the remembrance of Bhagavān. Hence, the Puṣṭimārgīya devotee should hold the feeling of existence of Pūtanā in person who may cause obstacles in the bliss of their Sevyā Svarupa and their service and remembrance.

### **Gṛhāsakti-nāśa - (Destruction of the attachment of the Home):**

It was the day of Bhagavān's niṣkramaṇa saṁskāra (the purificatory ceremony of taking the child out of the house for the first time). The guests continued coming and going. Śrī yaśodājī placed Bhagavān in the shade underneath the cart and remained busy in the hospitality of the guests. Her mind was diverted from Bhagavān for the time being. How Bhagavān can like when the devotee forgets him and becomes attached to the worldly life! To re-engage Śrī Yaśodājī in himself, Bhagavān began to cry under the

pretext of hunger. Śrī yaśodājī was so engrossed in the house chores that she could not hear Bhagavān's crying at all. Bhagavān always releases the devotee from the attachment of the home and worldly life. So, Bhagavān did an amazing Līlā. Bhagavān raised both the legs and the cart was overturned. The earthen pots and vessels filled with milk, yogurt, honey, ghee etc that were placed in the cart were broken to pieces. When these worldly objects were destroyed, Śrī Yaśodājī's attention was drawn back towards Bhagavān. In this way Bhagavān destroyed his devotee's attachment to home and worldly life and constrained her into himself.

Bhagavān played Śakaṭabhañjana līlā (the sport of breaking off the cart) and made Śrī Yaśodājī attached to himself again. From this it can be proved that Bhagavān will certainly destroy the obstacles that the present-day devotees come across in their attachment to Bhagavān. Thereby the Puṣṭi-devotees who have become disinclined to Bhagavān will again be attached to him. Hence, the worldly deeds which makes us disinclined to Bhagavān and the worldly objects like T.V etc should be treated having demoniac element of śakaṭāsura. Therefore, such things must be given up so that we can make ourselves devoted to Bhagavān.

### **The removal of the Rājas Bhāva:**

As Pūtanā was killed, Kaṁsa was convinced that his killer was in Gokula. Hence, he sent one extremely mighty demon named ṭṇāvarta to Gokula to lift up Bhagavān from there. At that time Bhagavān was merely two years old. Śrī yaśodājī was playing with Bhagavān seated in her lap and was delighted to see him play. As soon as Bhagavān sensed the arrival of ṭṇāvarta, Bhagavān multiplied his weight in order to send Śrī yaśodājī far from him. Afflicted with the weight of her son, Śrī yaśodājī placed Bhagavān on the ground and began to attend the household work meditating Bhagavān in her mind. As soon as Śrī yaśodājī went, ṭṇāvarta came in the form of a cyclone (the whirlwind). The dust was raised in all the four directions and so the Vraja-devotees stopped seeing anything. Taking the advantage of this opportunity

ṭṛṇāvarta lifted Bhagavān and went up. As he could not bear the burden of Bhagavān, within a short time he was dashed against the ground and came to the end of his life.

ṭṛṇāvarta was the embodiment of Rājas attributes. For this reason, blinded by the dust(Raj) that was raised, the vraja devotees could not behold Bhagavān. From the Killing ṭṛṇāvarta it indicates that Bhagavān killed ṭṛṇāvarta as he stood as a wall of obstacles between Bhagavān and his devotees. Similarly, the Rājas attribute which brings the obstacles between the devotees and Bhagavān will be destroyed by the grace of the Bhagavān.

### **Māhātmyabodha:(The knowledge of the greatness of Bhagavān)**

One day when Śrī yaśodājī was having Kṛṣṇa drink milk, Bhagavān was yawning. Śrī yaśodājī was astonished to see inside the mouth of Bhagavān the whole inanimate and the animate universe with the sky, the heaven, the earth, the stars, the sun, the moon,, the fire, the oceans, the mountains, the rivers, the forests etc. If the devotee gets knowledge of the greatness of the Bhagavān after having deep-rooted, total love for Bhagavān, it can disrupt that affection. However, till the time such love is developed in Bhagavān, the knowledge of the greatness of Bhagavān becomes helpful(an asset) in the devotion, Hence, this Līlā has been performed by Bhagavān with the aim of giving the knowledge of his greatness to Śrī yaśodājī. Similarly, in order to impart the knowledge of the greatness of their sevya svarupa to the present day Puṣṭimārgīya devotees, Bhagavān graces them to have the experience of his divine svarupa through the dream etc. Hence, when such kind of experience is obtained, one must have a realization of this Līlā of Bhagavān.

### **Nāma-Smaraṇa:**

Having to come to know that the nāmakaraṇa saṃskāra (religious rite of giving name) of Bhagavān has not yet been performed even after the lapse of considerable time, Śrī Vāsudevajī sent Śrī Gargācārya to Gokula to perform the name

giving ceremony. The religious rite of giving name to the prince of Śrī Nandarāyājī should be performed by a great festival celebration. But, Śrī Gargācārya performed the name giving rite of Bhagavān in solitude so that nobody could come to know or hear about it. Along with this, he also described the attributes and characters of Bhagavān before Śrī Nandarāyājī.

From this, it is suggested that the Puṣṭimārgīya devotee should obtain the knowledge of the names, the attributes, and the sports of Bhagavān from the bhagavadīya vaiṣṇava (an advanced worshipper). The performance of the name giving rite in solitude through Śrī Gargācārya suggests that the Puṣṭimārgīya devotee should leave the bad company and attend the hearing etc of Bhagavān in such a way that it is not heard by any inappropriate person.

Regarding the remembrance of the name, Śrī ācāryacaraṇa advises that when the name of Bhagavān has been uttered, at that time, we should also remember the attributes and līlā's etc of Bhagavān narrated through that name. For example, when we utter or remember the name “Govardhanadhara”- the lifter of govardhana, we should make the utterance of the name and the remembrance of the name in a way so as to have remembrance of the līlā and the then svarupa of Bhagavān who lifted the mount govardhana and saved vraja from Indra's heavy outpour of water.

### **Destruction of demoniac sentiments secretly:**

The demon's dwell in the netherworld (pātāla loka). This netherworld is described to have been contained in the knee of the vast svarupa of Bhagavān. When Bhagavān started kneeling down, he destroyed the demons in a secret way.

Similarly, Bhagavān destructs the demoniac sentiments of the present day devotees who are devoted to the service and the remembrance of Bhagavān, in such a secret way that even devotees themselves do not come to know about it.

### **Inability of finding flaws in Bhagavān:**

Whenever Śrī Kṛṣṇa was caught stealing butter, milk and yogurt from the houses of the Vraja-devotees, Gopi used to take Śrī Kṛṣṇa to Śrī yaśodājī to complaint about him. Even though the complaint from Gopi was true in nature, due to the extreme affection towards Śrī Kṛṣṇa, Śrī yaśodājī could never thought of scolding him.

Śrī yaśodājī had no knowledge of the divine svarupa of Śrī Kṛṣṇa. She showed such partiality to him because of the affection. Similarly, even though some devotees don't have the knowledge of the scriptural greatness of Bhagavān, they don't find blemishes in Bhagavān, such is indeed the nature of devotion.

### **Lack of Mundane activities and attributes in Bhagavān:**

One day while playing in the forest, the cow lads saw that Śrī Kṛṣṇa was eating the soil. They thought that if they would not make any complaint of this incident to Śrī yaśodājī, then Śrī Kṛṣṇa would keep on eating the soil and in turn spoil his stomach. With such well wishing thought for Śrī Kṛṣṇa, Śrī Balarāmajī and the cow lads brought Śrī Kṛṣṇa to Śrī yaśodājī and made a complaint. Śrī Kṛṣṇa is Bhagavān in his very person. He doesn't eat and drink to enjoy the taste or to quench hunger and thirst like ordinary worldly human beings. To show his greatness, Bhagavān said to his mother:

“Mother, (it's not the purpose as you think) I have not eaten the soil (in spite of eating, I haven't eaten). If you believe that I have eaten the soil, look inside my mouth”.

When Śrī yaśodājī looked inside the mouth of Bhagavān, she saw the entire universe with animate beings and inanimate objects. When she beheld this līlā, Śrī yaśodājī forgot at all that Śrī Kṛṣṇa had eaten the soil. She obtained the knowledge of the divine svarupa of her son.

This incident suggests that the worldly activities and attributes like eating, drinking, sleeping, etc which the worldly people have in them, are not there in Bhagavān. In other words, Bhagavān doesn't perform any activity to Satisfy the bodily requirements, but Bhagavān performs all his

activities in accordance with the devout sentiments of his devotees. Hence, whatever is dedicated to Bhagavān, should be dedicated with utmost devout sentiments. Bhagavān doesn't accept the object which is dedicated to him without any devout sentiments.

**The Growth of Devotion also only through Bhagavān:**

When Śrī yaśodājī saw the whole universe in Bhagavān's mouth, at first, she was very much astonished. But later on, when she knew the realistic svarupa and greatness of Bhagavān, she began extolling Bhagavān. The affection of her, that Śrī Kṛṣṇa is her son, disappeared. Bhagavān knew that because of her knowledge of his greatness Śrī yaśodājī would be void of natural affection that a mother has for her son. She will not be able to relish the bliss of devotion. Brahmānanda that is born of knowledge is rigid, while in its comparison bhajanānanda (the bliss of worship) is excellent and sweet, so Bhagavān withdrew Śrī yaśodājī's knowledge of his greatness for the sake of giving bliss to the devotee. As soon as the knowledge of greatness disappeared, Śrī yaśodājī began to feel again the great affection for her son as deeply as before. She forgot that incident and took Śrī Kṛṣṇa in her lap with honeyly affection.

This Lila of Bhagavān indicates that when the worldly sentiments regarding the sevya-svarupa are awakened in any devotee, Bhagavān makes him realize the knowledge of his greatness and of his divine svarupa through the medium of scriptures like Śrī bhāgavatam etc. And because of excessive knowledge of greatness, if the knowledge becomes an obstruction to his devotion and affection, same as in the case of Śrī yaśodājī. In other words, that devotee is filled with object debased sentiments such as what bhoga (offerings) can be held before Bhagavān when Bhagavān himself fills the belly of each and every living being? What can be dedicated to Bhagavān who is the very lord of lakṣmī?, and unable to perform the devotion of Bhagavān. Then Bhagavān, in order to have this devotee experience bhajanānanda, devises the company of some loving devotee for him and makes

his affection steadfast once again.

We should not consider that the knowledge of the greatness of Bhagavān is of no use, for the reason that Śrī yaśodājī's feeling of affection was diverted through the knowledge of greatness. The knowledge of the greatness after the arousal of affection can be obstructive, but in the beginning it is beneficial. Hence, in the definition of the devotion, “māhātmyajñānapūrvaka sudraḍha sarvatodhika sneha(The deeply rooted and greatest affection along with the knowledge of greatness)”, the word “pūrvaka(along with)” is placed to indicate beneficence at the initiating stage of having the knowledge of the greatness. If the knowledge of the greatness of Bhagavān is obtained in the beginning (at the outset), it can save the devotee from the faults and unauthorized behavior, service etc. After the affection arises, Bhagavān himself withdraws the knowledge of his greatness from the devotee in an appropriate way.

Hearing such divine līlās of Bhagavān, parikṣita asked a question to Śrī śukadevajī: “ what virtuous deeds had Śrī Nanda and yaśodājī performed that Bhagavān blessed them with so much bliss that is rare even to gods?” the only gist that can be deduced from the question-answer of parikṣita and Śrī śukadevajī is that the devotion, that was obtained by Śrī Nanda and yaśodājī, was because of the grace of the great blessed souls. The results that if the present day Puṣṭimārgīya devotees also obtain the grace of Śrī vallabhācāryacaraṇa, Śrī Gopīnāthprabhucaraṇa, and Śrī viṭṭhalanāthprabhucaraṇa by following the path pointed out by them, they also can attain the devotion like that of the Vraja devotees.

### **Guṇagāna sahita sevā:**

When mother Śrī yaśodājī was doing household chores, she used to sing the līlā's of Bhagavān, remembering them with a cherishing delight. From this it is implied that the Puṣṭimārgīya devotees should sing the songs of the divine attributes of Bhagavān while performing the service. It is with the same purpose that the inclusion of padas and kirtans of devotees like



aṣṭasakhā etc has been made in the mode of service (sevāprakāra) of the saṁpradāya. The kirtans of maṅgalā, Snāna, śṛṅgāra, Palanā etc that are sung from time to time at the divine service, have been arranged in the systematic order by the ancient ācāryas. Through the singing of the kīrtanas in accordance with the seasons the apparels, the sāmagrī, the festivals and the various timings of the service, vrajabhāvana (the devout sentiment of Vraja) of the service of Bhagavān performed at those particular times begins to flash up in the mind. While performing the service, the devotee is having contact (accompaniment) with Bhagavān through the body, and while singing attributes he is having contact with Bhagavān through the mind. As are the mantras in the religious performances of sacrifice etc, so are the kirtans in the Puṣṭimārgīya devotional service in place of mantrās. The purpose of both of them is similar to explain the significance, the purpose and the meaning of the activity which is being performed.

### **Bhagavad Dharmānurodhī Samarpaṇa:**

The dedication that is made only with the thought of the happiness of Bhagavān is called the dedication in solichitation of bhagavad Dharma (bhagavad dharmānurodhī samarpaṇa)”, In the “siddhāntarahasya” treatise, Śrī ācāryacaraṇa has explained that while dedicating anything to Bhagavān, no other thought except Bhagavān should be entertained in mind as regard to that object. When any object or sāmagrī is dedicated to Bhagavān with the thought of it's worldly use, Bhagavān does not accept objects polluted by sentiments such as-“ My husband likes to eat bitter gourd gravy, so I have dedicated it in Bhoga to Śrī Thākorajī or “Today Prasāda is to be sent to a Manorathī (a person who takes avowal of mind's desire), so half a kilo additional sāmagrī is to be held in Bhoga”. When Śrī Kṛṣṇa felt that while preparing the sāmagrī of yogurt, milk and butter, Some Gopi or his mother had entertained in her mind even a slight thought of using it for others instead of using it for himself (for Śrī Kṛṣṇa's use), he would spill yogurt, milk and butter or would distribute them among the cow lads and monkeys. Through this līlā, Bhagavān implied that the

utmost precaution should be taken care of while dedicating to Bhagavān that no kind thought of worldly use should be entertained in mind regarding an object from the time of preparation until it is taken in use by Bhagavān. Perhaps, if the devout sentiment is firmly rooted in the person then no such worldly thoughts will come in his mind. But it is quite possible that other family members or the frequent visitors may entertain in their mind worldly sentiments regarding the object that is to be dedicated to Bhagavān in their mind as they are not having such devout sentiments. To avoid this situation, as far as possible, the service of Bhagavān should be performed in solitude. In the Puṣṭimārgīya tradition of the service, the items of Bhoga and sāmagrī to be dedicated to Bhagavān are given bynames (pet names/nicknames). By using these bynames, a stranger will not come to know about what the discussion is going on. Hence, the usage of bynames should be insisted upon. Also, care must be taken so that no other person can behold the service, the Sevya-svarupa and the bhoga-sāmagrī. The rash, unthinking children at home should be given proper understanding or they should be kept far from bhoga-sāmagrī or they should better be Satisfied by giving the mahā-prasāda beforehand. Also, similar remedies should also be placed regarding the elder people of the family. When the situation goes beyond reach or during impossible circumstances, the devotee should firmly grasp the refuge in Bhagavān ruminating on his own inability with utter humility.

**Bhagavān is controlled by devotion:**

One day when Śrī yaśodājī was feeding milk to Kṛṣṇa, all of a sudden, the milk on the stove (oven, grate) began to get risen & got spilled. By seeing this, Śrī yaśodājī stopped feeding Śrī Kṛṣṇa and ran to take down the milk pot off the stove. Outage by this behavior of his mother, Śrī Kṛṣṇa broke off the pots of yogurt and buttermilk. When Śrī yaśodājī returned, she saw yogurt and buttermilk spilled all over on the ground, but Śrī Kṛṣṇa is nowhere to be seen. She took no time in understanding who had done it. While searching for Śrī Kṛṣṇa, she saw him standing upon the

mortar and feeding butter to monkeys from the pot on sling. Śrī yaśodājī caught him and began to frighten and threaten him in order to tie him up with the mortar. Here, Bhagavān played a wonderful sport. Whichever rope Śrī yaśodājī tried, to tie Śrī Kṛṣṇa, fell short by two fingers. She then collected all the ropes that were in the house and connected them by tying them by knots. Still, the ropes fell short by two fingers. When Śrī Kṛṣṇa saw that his mother was extremely tired and was drenched with perspiration all over the body, gracious Bhagavān allowed himself to be bound. Śrī Kṛṣṇa who controls the entire universe and all gods including brahmā, śiva, and others, allows himself to be ruled by his devotees. Through this līlā, Bhagavān indicates that Bhagavān can be subdued not by valuable objects, austerity, fast ,mantra, japa or pilgrimage but only by devotion he can be subdued. It was only through the recommendation of his devotee nāradaḥ that Bhagavān had granted liberation to Nalakubera and maṇigrīva, Kuber's sons who were turned into trees by the curse. Again, Bhagavān performed dance also, when gopis would entreat him to do so. From all these, it is very clear that Bhagavān is subdued(controlled) by his devotees. All principal objects of bhaktimārga can be achieved through the grace of the devotees.

### **Bhoga-sāja-sajjā in accordance with Vrajalīlā:**

“By taking various means of sports together, Śrī Kṛṣṇa and balarāma along with cow lads used to go to graze the cows and calves near vraja.” - These words from bhāgavatam prove that Bhagavān played through the means of sports and games such as wheeling toys, tops, balls, bats, sparrows, parrots etc, Similarly, it has also been described in bhāgavatam as “Bhagavān played at places like rivers, the mountains, mountain passes, bowers etc of vṛndāvana.”

It is the Dharma of servants to perform the things in such a way that it gives happiness to the sevya svarupa. Hence, the devotees performing the service should place playthings before Bhagavān like wheeling toys, the tips etc. He should also make the decoration (sajāvaṭa) through the pichavāis with beautiful eye

pleasing pictures of rivers, mountains, bowers etc, and should hold in them the devout sentiments of them being the rivers, mountain, bowers of vṛndāvana. Bhagavān had grown up amidst the cowherders and cows. Hence, he held the śṛṅgāra of the cap, the turban, the phenā, the peacock feather, the kunjā-garland etc. Among the objects to be relished by Bhagavān were edible rural items such as butter, sugar candy, yogurt, buttermilk, milk items, fruit's, pickles etc. Hence, together with other apparels, śṛṅgāra and bhoga-sāmagrī of vraja should necessarily be dedicated to Bhagavān insistently.

When a guest arrives at our home, we look after his convenience and treat him with good hospitality by offering his favorite eatables. Similarly, the Puṣṭimārgīya devotee should perform the service of Kṛṣṇa, the son of Śrī Nanda and yaśodājī, the lord of vraja, seated in his home through the grace of Śrī ācāryacaraṇa. He should make preparation of the decoration and dedicate apparels, śṛṅgāra, toys, bhoga-sāmagrī etc with devout sentiments. Particular knowledge regarding this matter should be obtained from the respective guru.

### **Removal of flaws of sāmagrī related to the service**

After the narration of the above mentioned līlās, the killing of vṛtrāsura and bakāsura by Bhagavān has been narrated in Śrī bhāgavatam. Vṛtrāsura was very embodiment of the faults that inhabited in the calves that Bhagavān grazed. By killing Vṛtrāsura, Bhagavān also killed the blemishes of the calves that were the part of Bhagavān's līlā sāmagrī. Similarly, bakāsura was the embodiment of the blemishes of the cow lad- friends who grazed calves in the forest along with Bhagavān. The upper and the lower parts of it's beak were the symbols of greed and untruth. Bhagavān tore up both the parts of bakāsura's beak by drawing them in the opposite directions. Through this, Bhagavān accomplished the removal of blemishes of his cow lads-friends; these līlās prove that Bhagavān purifies blemishes that have remained in the objects dedicated by devotees by removing them.

### **Guṇagāna - the glorification of the attributes:**

When the cow lads gave the news of Śrī Kṛṣṇa killing bakāsura to Śrī nandarāyajī and Vraja-dawellers, Śrī nandarāyajī recollected the story told by Śrī Gargācāryajī, who has said, this boy will hold the attributes equal to those of Nārayaṇa and through him, he(Śrī nandarāyajī) will be able to cross all obstructions. Then Śrī nandarāyajī began to praise his child. Thus, Śrī nandarāyajī and Vraja-dwellers always took delight in describing various wonderful feats of Śrī Kṛṣṇa. In extolling the attributes of Bhagavān, they got so much happiness that they forgot all their pains. At that time, they lost consciousness of their own body and the world. Through his wonderful līlās Bhagavān made them oblivions of the world and attached to him. This was their very constraint (nirodha) into the Bhagavān.

This Statement of Śrī bhāgavatam suggest that the present day Puṣṭimārga vaiṣṇavas, too, must continue to perform with devout love - the hearing, the singing and the remembering of Bhagavān's līlās, svarupa, attributes and names. As Nanda and other vraja-devotees got the accomplishment of love for Bhagavān, similarly, the present day Puṣṭimārgīya seekers, too, will have the accomplishment of love by adopting the above-mentioned means.

### **Dehādhyāsa Nivṛtti:**

The soul is the form of consciousness, the body is lifeless- (inert-inanimate). To understand the body as the soul or not to understand as it belongs to Bhagavān is called “dehādhyāsa”. Adhyāsa means illusion. The demon named “aghāsura”, was the embodiment of Deha. Aghāsura had come to the forest in the form of a python with an evil idea to cause harm to Śrī Kṛṣṇa. Bhagavān entered into his body and enlarged his figure as vast as a mountain and thus killed aghāsura. The dehādhyāsa of cow lads was removed by the assassination of aghāsura. Similarly, Bhagavān also removes the dehādhyāsa of those present day Puṣṭimārgīya seekers, who are devoted to the performance of the service of Bhagavān.

**Indriyādhyāsa Nivṛtti:**

The senses are inanimate and inert. To understand the senses as the soul or understand as a means of enjoying the worldly objects and not to take them for the use in the service of Bhagavān is called “indriyādhyāsa”- “the illusion regarding the senses”. The kāliyanāga the black cobra- was the embodiment of the senses disinclined to Bhagavān. Śrī Kṛṣṇa, with his devotional footsteps, suppressed each hood by making blows on the head of kāliyanāga. Through the surrender of kāliyanāga, the indriyādhyāsa of Vraja-dwellers was removed.

This līlā of Bhagavān clarifies that the present day Puṣṭimārgīya seekers, too, should attain the purification of their senses by removing their attachment to worldly objects (from-flavor-smell-touch and word) and uniting them in the service of Bhagavān, by doing so, Bhagavān will certainly remove the demoniac sentiments of the senses of the modern Puṣṭimārgīya seekers as he had removed the blemishes of the senses of the vraja-dwellers who sought refuge in him, by drinking the fire in the forest (the forget conflagration).

**Antaḥkaraṇādhyāsa Nivṛtti:**

The group of Chitta, Ahaṁkāra, Buddhi and Mana - consciousness, ego, intellect, and mind are called “Antaḥkaraṇa”- the internal organ. To understand the inanimate internal organ as the soul and to join it with the worldly matters and not apply them to the knowledge, resolution, remembrance etc regarding Bhagavān is called, “Antaḥkaraṇādhyāsa - the illusion regarding the internal organ”.

The demon named Pralamba who had come in the disguise of cowherder, was the very embodiment of antaḥkaraṇādhyāsa. By getting him killed by Śrī Baladevajī, Bhagavān removed the cow lads' illusion regarding their internal organs. Similarly, Bhagavān removes (averts) the illusion regarding the internal organ of those Puṣṭimārgīya vaiṣṇava who are sincerely devoted to the service and the remembrance of Bhagavān.

**Knowledge of one's own form:**

When Bhagavān was grazing cows in the forest along with the cow lads, one again the fire broke out in the forest. The cows and the cow lads were caught amidst the fire. All were afflicted with terrible heat and thirst. Finally, they sought refuge in Bhagavān, who asked all of them to close their eyes and then he swallowed the terrible fire. The conflagration is the visible form of ignorance regarding the cow lads. By drinking away the fire, Bhagavān removed the cow lads' ignorance regarding their own selves. Similarly, Bhagavān averts the svarupa and self-blemishes of those modern Puṣṭimārgīya seekers who seek refuge in Bhagavān.

**Guṇagāna in Viyoga:**

Whenever Bhagavān went to the forest to graze the cows, Śrī Nanda and yaśodājī and other cowherds and cowherdresses who got afflicted in absence of Bhagavān, used to sing the glorification of Bhagavān remembering various līlās of Bhagavān. Thus, their mind remained attached to Bhagavān through the hearing, the singing, and the remembering Bhagavān's svarupa- attributes, names and līlās in separation from Bhagavān as it remained threaded in Bhagavān when Bhagavān was before them.

From this, it becomes clear that the present day Puṣṭimārgīya followers should continue singing the songs of glorification of Bhagavān while performing the service of Bhagavān and also in anavasara (the time they are not performing the service). In other words, repetition of the service and the remembrance should go on incessantly like a wheel.

**The refuge of none other than Śrī Kṛṣṇa  
(Anyāśraya-tyāga):**

The inhabitants of vraja used to perform the indrayajña (the sacrifice in honor of indra) every year. Bhagavān advised vraja-dwellers to not to perform indrayajña as he couldn't bear the idea that when he himself, god of all gods, is seated in vraja, the

vraja-dwellers should't take refuge in another god. That year, the Vraja-dwellers did not observe the indrayajña but performed the Govardhana yajña. Indra who did not know the svarupa of Bhagavān became angry with this and showered torrential outpour of rain upon the whole vraja. The whole Vraja was deluged in tidal waters. At this time, Bhagavān came to the help of the vraja-devotees who gave up anyāśraya, he lifted the govardhana mount. All the vraja-dwellers along with the animals and birds became safe under the mount. The pride of Indra melted away. He also came seeking refuge to Bhagavān asking forgiveness.

Through this Lila, Bhagavān indicates that the modern Puṣṭimārgīya seekers should not seek resort in any other gods or goddesses. Puṣṭimārgīya seekers should take resort only of Kṛṣṇa. They should discard a fear from their mind such as, if they would take refuge in Śrī Kṛṣṇa other gods would be wrathful and would do harm to them. First of all, no god becomes angry if devotees leave his resort and take refuge in Śrī Kṛṣṇa and even if he may become angry, devotees must have firm faith in Bhagavān that Bhagavān will protect them as he protected the vraja-dwellers from the Indra's wrath. The essence of this things is this that the Puṣṭimārgīya devotees should give up resort of other gods and should take refuge only in Śrī Kṛṣṇa with one pointed devout sentiment.

**Bhagavadājñā pālana -  
(Keeping up with Bhagvān's Commands):**

The vraja maids beheld Nandanandana Śrī Kṛṣṇa in the form of their divine husband. In the first month of Māghasara of the Hemant season, they performed the rite with the resolve of obtaining Bhagavān as their husband. According to the rule of the rite they used to take bath in yamunājī in the early morning. Bhagavān knew their mind's desire. One day, when the maids entered into yamunājī for having bath, Śrī Kṛṣṇa also reached there with his friends; and took away the maid's clothes that were placed on the bank, climbed up a tree and began to have fun of



these maids. Bhagavān asked them to come near the tree and take away their clothes. Bhagavān wanted them to give up their abashment. Why to be ashamed of one who pervades in the animate and inanimate universe and from whom there is nothing different! After some hesitation, the maids went to the refuge in Bhagavān. They said, “we are your maid servants. We shall do whatever command you give.” Bhagavān who was pleased with their obedience, fulfilled their mind's desire, and bestowed the supreme fruit upon them.

This līlā of Bhagavān teaches us that it is the foremost Dharma of a devotee to observe Bhagavān's command word by word. The instructions of Bhagavān's commandments regarding the practice of Dharmas can be enlightened by the scriptures such as Veda, Gītā, Smṛti, bhāgavatam etc.

### **Eating food only from Vaiṣṇava:**

One day Bhagavān had gone to the forest along with the cow lads to graze the cows. By the afternoon, the cowboy-friends became hungry. Some brāhmiṇas were performing the sacrifice nearby in the forest. Brāhmiṇas had faith in rites and rituals. But their wives were devotional. As no food could be had from brāhmiṇas, Bhagavān sent his cow lad friends to brāhmiṇa's wives to bring the food. They were extremely pleased to serve them food. They prepared plates with various items of food and started to serve food to Bhagavān. Though they were prevented by their husbands, brothers, & sons, they reached with plates to Śrī Kṛṣṇa same as rivers flow to the ocean crossing all obstructions.

The lesson that is learnt from the incident of Bhagavān's having asked food from yajña-wives is this that the modern Puṣṭimārgīya devotees should accept food from the vaiṣṇavas belonging to their own path. Śrī ācāryacaraṇa, too, states to make nourishment of the body by holy food.

### **Upasamhāra: The Conclusion:**

By hearing, singing and remembering the above referred līlās of bhagavān with devout love, the present day Puṣṭimārgīya

vaiṣṇavas too, develop attachment to bhagavān as the vraja-devotees did. When the obstructions that are met in the development of the devotion are destroyed, special grace of the Bhagvan is bestowed, the devout sentiment in its seed form begins to grow steadily and the state of addiction reaches further development. Afterwards, as the state of addiction rises, the worldly sentiments of tāmas, Rājas and Sāttvika are destroyed and the nirguṇa state or Brahmabhāva is attained. Thereafter, the seeker, who attains the state of total love (sarvātmabhāva), begins to have the internal and external experience of avirbhūta/prakaṣa manifest (svarupa) of Bhagavān Śrī Kṛṣṇa. The service of bhagavān performed by devotees becomes divine and is characterized by divine power, when it happens, the devotees begin to have the experience of Bhajanānanda (the bliss of worship) that is even better than Brahmānanda. Thereafter, when the Puṣṭimārgīya seeker is released from the bonds of the gross and subtle bodies, he attains the embodiment that is useful in performing the service in bhagavān's divine abodes like vaikunṭha etc, and finally he enters bhagavān's abode of the eternal līlā.

“It is unfortunate that in the present times of the sampradāya, the service of bhagavān performed by most of the descendants of Śrī Vallabhācārya has turned into either a way of livelihood or has become a means of the propaganda of the mārga in place of the observance of Dharma of one's own. As a result of this, because of the cruel vision of the secular laws, disinclined (impartial & disinterested) to religion, most of the houses of a number of descendants of Śrī Vallabhācārya have today perverted into Nyasa-public trusts and public places of worship. It's not possible to have a more ruthless slaughter of the doctrine of Śrī Vallabha. Today there has remained no possibility for Śrī Vallabha-descendants themselves to perform the service of bhagavān with manifest sentiments (svarupa bhāvana) of śīśu-bāla-kumāra-kiśora, devout sentiments of vraja-līlā and with sentiments of dāsya-sakhya-vātsalya-mādhurya (servitude - friendliness, affection and sweetness) etc holding in their heart. Ācārya descendants themselves are not in position to become

ready to do the needful with their heartfelt interest because of the commercial ostentation, their vocation, dependence on servants void of devout sentiments and the spoiled and out of order machinery in the service of bhagavān. The mind does become uneasy while performing the service as a trade for the sake of livelihood or while waving the āratī openly and helplessly in the form of service in Public temples run by the trusts. Hence, the gross negligence that it hatched (apparently seen) today in the accomplishment of devotion on the side of bhāvana of Svarupa, līlā and bhāva has reached to the extent of making it only a remnant of memory (a line the sands of memory)". (Preface to sādhanamīmaṃsā- the third chapter of aṇubhāṣya composed by Gosvāmi Śrī Śyāma Manoharajī. PP 49-50).

**For Further reading:-**

- Puṣṭimārgīya phalaviveka” of Prameyaratnarṇava treatise composed by Śrī Lalubhaṭṭajī
- 10<sup>th</sup> canto of Śrībhāgavat purāṇa
- Preface to “sādhanamīmaṃsā” the third chapter of aṇubhāṣya composed by Gosvāmi Śrī Śyāma Manoharajī
- “Nirodha lakṣaṇam” treatise written by Śrī Mahāprabhujī and composed by Gosvāmi Śrī Śyāma Manoharajī



